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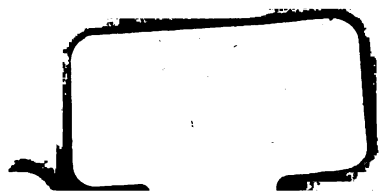
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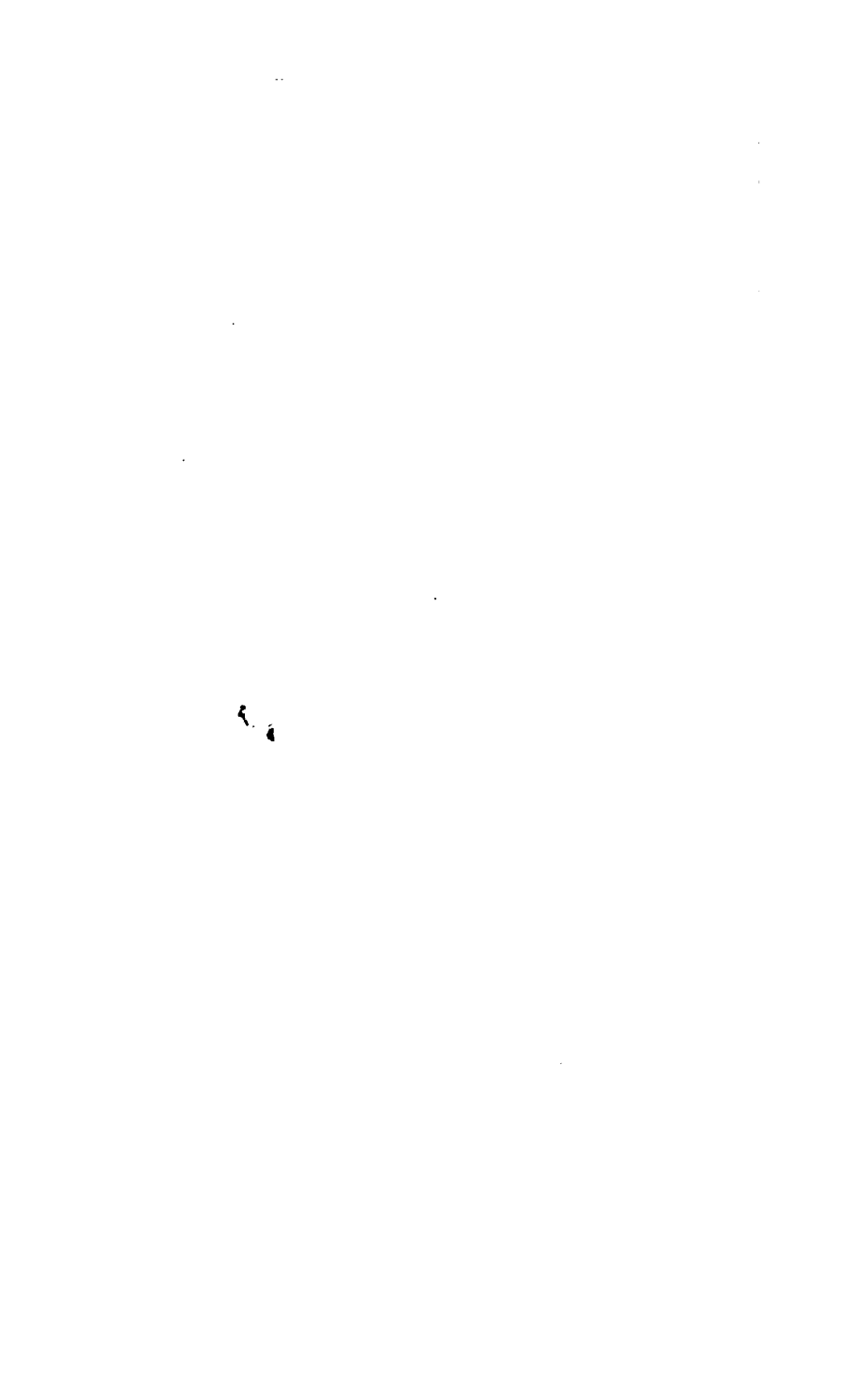


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SOPHIA DE LISSAU; 96

A
PORTRAITURE
OF THE
J E W S,
OF THE NINETEENTH CENTURY ;
BEING AN OUTLINE
OF THEIR
RELIGIOUS AND DOMESTIC HABITS ;
With explanatory Notes,

BY THE AUTHOR OF "EMMA DE LISSAU,"
"ELIZABETH ALLEN," &c. &c.

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PREFACE.

THE Jews, dwelling as it were alone, completely isolated by their religious observances and their ancient and deep-seated prejudices, always presenting wherever they are found, the singular spectacle of a nation within a nation, cannot but be objects of peculiar interest and sympathy to the *Christian* observer. Separated from all but casual intercourse with those among whom they sojourn—and objects, in their turn, of distrust and dislike, equally deep and reciprocal as their own—their domestic habits, and relative duties, are but imperfectly known, and lightly appreciated ;—yet how important is an intimate acquaintance with their most minute prejudices to those who would speak to them of Jesus ! But it is too common to hear all that is vile and abominable connected with the name of Jew, and to forget that they are men of like passions with others ; and that an unregenerate Gentile, how-

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SOPHIA DE LISSAU;
OR A
PORTRAITURE OF THE JEWS
OF THE
NINETEENTH CENTURY.

CHAPTER I. NEW YORK.
FAMILY SKETCHES.

"There is a generation that are pure in their own eyes,
and yet not washed from their filthiness.."

"There is a generation, O how lofty are their eyes!
and their eyelids are lifted up."

PROVERBS, xxx. 12, 13.

THE ancestors of Sophia De Lissau were Polish Jews, and had for many centuries resided at Lissau, in what is now denominated Prussian Poland. They were held in high estimation by their brethren for the peculiar strictness of their religious observances, their many acts of super-erogation in Jewish ceremonies, deemed useful in tending to secure

- salvation, and the many great Rabbins descended from, or allied to them; but above all, for the purity and dignity of their genealogy, which they had carefully preserved, and could accurately trace to the renowned
- Rabbi Hai Geon. (a) Thus distinguished, their alliance was eagerly sought by the wealthiest and most eminent Jews; and it was the constant and proud boast of this family, that no branch of their illustrious line had ever swerved from the faith of their Fathers, or embraced the detested tenets of the despised and crucified Nazarene! So deep rooted was their bigotry, and so awfully impenetrable the veil which the inscrutable and mysterious will of divine Providence permitted to cover the hearts of these descendants of Israel!

The celebrated partition of Poland occasioned the expatriation of many Jewish families, and among the number were the paternal and maternal grandfathers of Sophia. They chose England as their asylum, though they thought but lightly of the religious discipline of the English Jews, and retained their Polish costume and domestic habits unaltered.

There is certainly a dissimilarity between Foreign Jews and those of England, which cannot fail to impress even the most casual observer. The English Jews, (generally speaking,) unite in a singular degree, religious superstition and bigotry, with the most careless apathy and levity. Completely immersed in traffic and commercial speculations and quitting business only to relax their minds, they enter on all the fashionable amusements of the day; the theatre,—the ball-room,—the card-table,—nay, even the prize-ring, by turns, attract their attention, unchecked by any prohibition in their easy creed; the outward ritual of which they can, and do, perform, notwithstanding; for, their cold and heartless synagogue worship, their daily use of the Phylacteries and Shemonah-essrah, or prayer of eighteen blessings, their attention to the due celebration of the festivals and fasts, are not at all incompatible with these species of dissipation: which, with their easy access to English society, has greatly assisted to destroy the locality of their ancient character, and the Jews of England (still, however, speaking generally) bear

an affinity to the strict and conscientious observers of the Mosaic dispensation, somewhat resembling that which exists between the nominal christian and the regenerate disciple of the Lord Jesus Christ, whose awful assertions, contained in St. Matthew, vii. 13. 14, were never more forcibly exemplified than in this present day of religious profession.

The Polish Jews are almost equally engaged in trade with their English brethren, but differ from them in almost every other respect; they are strict in their ceremonial observances, and good Hebraists: the Talmud and Rabbinical and cabalistic mysteries are deeply sought into by them, and they, for the most part, are very skilful as scribes, in preparing the beautifully executed scrolls of the law, used in synagogues, and the smaller, but not less elegantly written pieces, which, enclosed in a frame of lead, are affixed to the door-posts of every Jewish chamber, in conformity with the command expressed in Deuteronomy, vi. 9. They are also in great request as tutors, and the presiding Rabbins of most English communities are, with very few exceptions, selected from among them.

The following narrative, while it traces the short, but eventful, life of SOPHIA DE LIS-SAU, will more fully exemplify the foregoing sketch of the Polish and English Jews,—as each description were connected with her history.

The Father of Sophia, a respectable Merchant, who married his cousin, (such marriages not being unlawful, on account of consanguinity, among the Jews,) was a man of no ordinary character. Enlightened and liberal in his ideas, he united profound learning to the most amiable traits which human nature, in its fallen state, is capable of, while the moral integrity, and almost unbounded benevolence, of his character, acquired the spontaneous respect and esteem of all who had any intercourse with him, and the *Christian* who observed his consistent conduct, enhanced as it was by a remarkable and unaffected humility, could not but secretly breathe a fervent wish that the divine energy of the Holy Spirit might renew and enlighten his mind, and open his capacious powers to a saving reception of the truth as it is in Jesus: He filled a high place in the synagogue of

which he was a member, and a conscientious observer of its ritual. But even here he fearlessly distinguished, both in comment and practice, between what he considered essential, and the endless, and often truly absurd, traditions imposed by man, but not to be found either in letter or spirit in the pure and unadulterated word of God; which holy word he (contrary to the usual custom of the Jews, who prefer the Talmud before it) had made his peculiar study, in its original language, and often declared, that the frequent perusal of this inestimable Book formed the chief delight of his leisure moments. This opinion and preference he held without wavering, to the no small annoyance and dislike of his brother Elders, who, nevertheless, dared not enter the lists of controversy with one of whose talents they were fully aware, and whose powerful arguments they could not, with all their sophistry, overturn.

In dispensing alms, or performing any act of kindness or humanity, or when requested to confer any personal favor, his liberality of sentiment was particularly conspicuous:—he was never known, in any instance, to make a

distinction either local, national, political, or religious. To his sympathising spirit affliction always presented a certain passport, under whatever form or denomination it appeared, and there are yet in existence many persons, both Jews and Gentiles, whose hearts will bear witness to the truth of this outline of *Solomon de Lissau*; who differed as strikingly from the generality of his nation, as they do from each other, according to their native countries; and was considered by them as an amiable and learned, but singular and eccentric character.

Anna de Lissau, was, in many respects, a decided contrast to her husband, whom, notwithstanding, she was greatly attached to. Like him, she was entirely dissimilar to any of the Jewish females of her day. To a form of the most perfect symmetry, and a countenance strikingly lovely, she joined an extraordinary strength of mind, and intellectual powers of the highest order. Her judgment was acute, penetrating, and solid;—her understanding was highly cultivated and refined; and her manners exquisitely polished; but, her disposition was haughty and unbending.

No feminine softness mingled with her address or tempered the native majesty of her aspect. Her beauty partook of her natural disposition. Her brilliant dark eyes shone with a lustre rather calculated to dazzle than attract, and her eagle-glance, while it penetrated the inmost folds of the heart, yet checked its communications. When she appeared in society she was the object of universal admiration, but she received its expression coldly and as her due; while her general manner displayed the condescending politeness of a superior, rather than the elegant suavity that marks females of refinement and delicacy among their equals. The most critical eye could discern no fault in her form or features; but she was a proof that beauty alone will afford but an evanescent feeling of admiration, and that which she excited was as constantly allayed by the evident absence of those feminine graces, which alone can make the most consummate loveliness permanently attractive.

The devotional part of Anna de Lissau's character was perfectly in unison with her general disposition—austere, gloomy, and

profound. Her peculiar acts of abstinence and bigoted penances, gained for her the esteem and respect of her nation. Her female friends looked up to her for advice on all occasions, and she was their oracle on every matter or opinion, on account of her superior sanctity.—“Anna de Lissau has said it—it is her decided opinion,” was always deemed a sufficient reply to any objector, and from her decisions no Jewish female ever thought of appealing, so complete was the ascendancy which strong intellect, personal dignity of manner, and apparent holiness of life, gave this singular woman over her weak associates. But one trait peculiarly predominated in her mind, and extended its influence to her minutest actions, and gave a deep shade to her devotional exercises; this trait was a violent hatred to the Lord Jesus Christ, and his real followers. Nominal Christians excited only contempt, and her penetration easily discerned them; but the true “household of faith” she cordially detested, and often expressed her indignation at the liberality of her husband, towards a race she would gladly have swept at once from the face of the earth,—

though she never could succeed with him on this point, or turn aside the channel of his bounty from its wonted course.

The children of this contrasted pair, consisted of four Sons and two Daughters. Of Emma de Lissau, and her singular misfortunes and mysterious trials, *this* Narrative is not intended to convey any particulars, and her name will only appear on these pages when indispensably connected with her sister, Sophia, who early gave promise of inheriting the exquisite beauty of her mother, softened by all the graces of female delicacy; while her benign and gentle spirit, and exalted understanding, equally claimed a relative resemblance to her amiable father. The minuter delineation of her character, and those of Leopold, Asaph, Joseph, and Julius, her brothers, will be amply detailed in the progress of her affecting history.

CHAPTER II.

A JEWISH FUNERAL, AND THE SISTERS'

FIRST INTERVIEW.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

PROVERBS xiv. 12.

Family reasons, of a very peculiar nature, separated Anna de Lissau from her eldest daughter, Emma, a few hours after her birth, when the unconscious infant was, in accordance with a previous stipulation, delivered by her parents into the care of her maternal grandfather, who on receiving his young charge, assured his daughter and son-in-law, that they would be permitted to visit the babe only once in every year,—on the annual return of her birth-day; and from this hard condition no subsequent entreaties ever induced him to swerve.

Four years after this deprivation, Sophia saw the light, to the great joy of her parents ; who, having four sons, pined for a daughter. To her mother, in particular, her birth afforded the most exquisite happiness, and from that period she appeared to transfer all her maternal affection to this, her youngest hope ; while an antipathy, as unnatural as it was undeserved, (and which her husband used every argument in his power to avert) took a deep and indelible root in her heart against the unfortunate Emma, whose tender and artless endearments, at their annual meeting, she, from this time, constantly repelled, with a coldness and austerity peculiar to her character, and extremely painful to all who witnessed conduct so unjust and reprehensible.

As may be easily imagined, she carefully instilled in the mind of Sophia, an early dislike of Emma, which as her infant perception expanded, naturally increased, until she imbibed ideas, the most terrific and wild respecting this so much dreaded sister, and embodied, in her childish fancy, qualities the most repulsive, in a form at once mis-shapen and fearful. At length the very name of Emma

was, at any time, sufficient to awe her into obedience when refractory. Her enlightened and judicious Father, who foresaw and deprecated consequences of a prejudice of this nature, between such near relatives, did all in his power to check it,—but in vain: the counter influence of his wife completely set aside all his attempts. At last he procured a miniature drawing of Emma, and was about to shew the resemblance to Sophia, when, her mother, who was present, hastily caught the ivory from his hands, and instantly effaced the colours, ere he sufficiently recollected himself to prevent her design. This interference, for a time, was highly resented on his part; but his beautiful wife possessed a powerful influence over his mind, and in the end, extorted from him a promise to leave entirely to her the management and education of Sophia, whom she considered as her only daughter.

About this time, when Sophia attained her fifth year, her paternal grandfather, who had resided with her parents from their marriage, and was a remarkably strict and bigoted observer of the Jewish ritual, fell into a lan-

guishing sickness, which, from the very first, threatened a fatal termination. The aged invalid was fully aware of his approaching dissolution; but the expected change was no terror to his mind: on the contrary, he looked beyond the grave, with an exultation as extraordinary as it was unfounded; firmly believing that *soon after* (b) his dismissal from the body, his soul would have a glorious entrance into a blooming Paradise of everlasting felicity. These sentiments he repeatedly expressed to the learned and devout Rabbins, who daily visited his sick chamber, and declared their admiration of what they termed the holy and devout frame of mind of the expiring saint; whose merits would undoubtedly hasten the opening of the portals of heaven to his purified spirit.

Solomon de Lissau had not exactly the same view with his brethren, on this solemn and important subject, though he was a dutiful and most affectionate son. Whatever were his secret thoughts, they were known only to Him who searches the heart:—he divulged them not even to his beloved wife. In a retired part of his house he had a

small apartment as his own, exclusively, and here he spent the moments appropriated to his religious exercises, where even Anna herself dared not intrude. In this spot, when the eye of Omnipotence alone beheld him, he gave vent to the pent-up feelings of his burdened spirit respecting his venerable father, and generally quitted it to rejoin him with a countenance less saddened.

About this period, Anna's father came to pay a visit to his brother, and after quitting the apartment of the invalid, requested to speak to Anna and her husband alone: when he intimated his desire that Sophia should be allowed to pay her sister a visit on the approaching sabbath: his daughter felt greatly chagrined at his desire, and, at first, vehemently opposed it; but her father's temper was equally austere and unbending as her own, and he insisted on her compliance in terms that admitted of no further debate. She yielded the point, though very ungraciously, and with tears of passionate indignation: of this he took no notice, but left her with the assurance that he should send for his granddaughter early in the morning of the day

named. When Sophia was apprised of this intended visit by her mother, the ill effects of her early impressions fully appeared, and severe coercive measures alone, could induce her to listen to the proposal, quietly, though in every other instance, she was peculiarly gentle and docile. When the dreaded morning came, the most fearful anticipations filled her young mind, and spread an ashy paleness over her delicate features. Her affectionate father tenderly soothed, and in some degree reassured the little trembler, as she duteously bent before him to receive his accustomed blessing, after the manner of Jewish children to their nearest relatives on the return of the sabbath day, and took the opportunity of pointing out to his wife the obviously mischievous tendency of her present unwise system, exclusive of its extreme injustice, secretly rejoicing at the approaching interview between these hitherto estranged sisters: which he ardently hoped would for ever dispel from Sophia's bosom feelings so unnaturally excited. Anna, in the pride of maternal tenderness, carefully arranged the appearance of her favourite child, desirous that she should

be a complete foil to the hated Emma; and as her correct taste at all times quite disapproved of the glaring finery and showy ornaments so generally conspicuous in the dress of Jewish females, the attire of Sophia on this interesting occasion, presented to the eye a chaste and elegant simplicity, peculiarly attractive. Her glossy raven ringlets were suffered to fall gracefully over her shoulders and transparently fair neck, in all their native luxuriance, without any ornament: her sylph-like form was enfolded in a lawn frock, of the purest white, merely confined at the waist by a sash of sky blue, which, fastening at her side, fell in graceful folds to her feet, on which were silk slippers of the same delicate hue fastened by clasps of polished silver; a string of small pearls encircled her neck, and a satin hat, surmounted by a plume of snowy whiteness, finished the whole. Both parents fondly embraced their lovely child as they delivered her to the care of the servant her grandfather had sent to convey her to his house. Scarcely had they turned from her when they were hastily summoned to the chamber of their aged father, who had rather

suddenly changed in a way that clearly denoted his last moments were swiftly approaching. They found him sitting up in bed, supported by pillows, and closely attended by the two men, who had for the last fortnight been with him night and day, for the purpose of watching the precise moment when his spirit should take its departure.(c) He was fully sensible of his situation, and in complete possession of his intellects;—a placid smile animated his pale countenance, and the nearer advance of death appeared to make no alteration of his anticipation of eternal happiness. Desiring his children to draw near, he gave them his dying benediction, in solemn and emphatic language; and seeing them deeply affected, he exerted the last remains of his now fast fleeting powers, to console these beloved ones, as he tenderly called them. His last address, delivered by pauses, and in broken periods, was precisely as follows:—"Oh, children of my heart! objects of my constant affection; weep not for me—I die in a good old age;—and I die happy.—I have strictly, and from the day of my confirmation, (d) kept the commandments of the holy and blessed

One. I have walked in his law blameless; and, as you have long witnessed, have done many acts of prayer, penance, fasting, and giving of alms, over and above what is required of every true Israelite. These acts are gone before me, and will hasten the opening of the eternal gates of glory, when the short time necessary for the complete purification of my soul shall be accomplished, which time your piety, my beloved son, will still further shorten: (e) Meantime I have received the earnest of my good actions in this life, and the principal is laid up for me in heaven; and as my intentions were pure, though, through the weakness of human nature, my works were sometimes defective, the mercy of the Most High will complete all that may still be lacking, and consummate my everlasting felicity." Then again embracing his children, he desired them to retire, and Anna obeyed him in tearful silence, but his son would not relinquish his seat by his expiring parent, though contrary to the Jewish custom, which excludes the presence of near relatives at this solemn crisis, lest their audible grief should disturb the

attention of the departing from the last duties of a Jewish death-bed.

The dying man, now nearly exhausted, repeated the confession used at this period, (repeated for them by a bystander, when the dying are either unable to articulate or insensible) then half raising himself on his bed, he exclaimed, or rather attempted to exclaim, "Hear O Israel! the Lord thy God is One!" and expired with the sentence (so momentous, in the eyes of a Jew, at this awful period) imperfectly pronounced. (f) All present then replied with a loud shout, "The Lord He is God." The sad and well known sound announced to the household that all was over. They then quitted the chamber of death, leaving the now inanimate clay to the care of the men who had previously watched it while living, and, according to the Jewish custom, immediate arrangements were made for the funeral. A messenger for this purpose was sent to the synagogue of which the departed was a member, and where are deposited the bier and copper vessels, invariably used in cleansing and preparing the body for

interment. As dissolution had taken place at six in the evening, four the next afternoon was the time appointed for the burial. In the meantime the corpse was removed from the bed and placed on the floor of the same chamber, with its feet towards the door;—a black cloth thrown over it;—lighted candles placed at the head—and the two men left in charge of it until the time of preparing it for the grave. During this interval, the relatives ate no meat, nor tasted wine or spirits; all the water in the cisterns or other vessels was thrown away; (*g*) and in the movements of the household the stillness of death seemed to prevail unbroken.

While this lamentable scene of awful self-delusion and superstitious observance of human traditions was passing in the house of her parents, Sophia De Lissau was very differently engaged. Her grandfather and grandmother received her very courteously, but with much form;—indeed a rigid adherence to formality and ceremonious etiquette was visible in every part of this family; their dress,—the furniture,—the ancient, though sleek appearance of the servants—all that

met the eye—spoke of times long past. As the sisters had never before met, it had been decided that Emma should receive Sophia in form, in her own apartment. Her aged relatives had also on their side been anxious to adorn their darling child—who had just completed her ninth year—in a sumptuous manner, according to *their* ideas of elegance and taste. In pursuance of the above arrangement, Sophia was conducted to the door of Emma's room by a servant, who having thrown open the door and announced the little visitor bowed and retired. Sophia now advanced a few steps,—hesitating,—undecided, and hardly daring to raise her eyes, when Emma, who had been sitting in a state of breathless impatience, rushed forward and caught the timid stranger in her arms, where she held her some moments closely clasped to her bosom, in silence, as if unable to express the empassioned tenderness that filled her young mind at this first interview with her sister. At last, melting into tears, she exclaimed—“Oh, Sophia, my lovely, my beloved sister!” Do I indeed embrace my dearest sister?” Then leading her welcome guest to a seat

sat down close to her, one arm fondly encircling the sweet child, as if fearful of losing this new-found treasure.

The feelings of Sophia during the short scene were greatly agitated; she was at last in the presence, nay, enfolded in the arms of that being whose very name she had so long dreaded, and whom she had been taught, from her earliest infancy,—to hate and abhor! and that by a mother she so ardently loved. But when held in an embrace so tender, she ventured to meet Emma's look,—that speaking look! those dark expressive eyes beaming with affection and delight!—that mild yet intelligent countenance!—those soft features! which though not so strikingly beautiful as her own, were not unattractive. And now she heard the pathetic accents of her touching voice, hailing her as a most beloved sister!—that moment was decisive; it was the happy triumph of nature over prejudice. At this auspicious period was formed, in the hearts of these youthful relatives, the first precious link of that golden chain, of true sisterly love, which afterwards so very

peculiarly distinguished them, and which death alone had the power to dissolve.

After the first emotions of the meeting had subsided, and the sisters were tranquilly partaking a little collation, served up in their apartment, Sophia had leisure more minutely to examine Emma's appearance, and was both surprised and amused at her attire, which was entirely unlike anything she had ever seen or imagined; though on a more close inspection, she thought her sister's dress *did* resemble an antique miniature which ornamented her mother's cabinet, and was said to be the portrait of a female ancestor, who had been dead more than two centuries! In truth, Emma's dress was a complete contrast to her unusually slight and agile form, which, her age considered, was very diminutive; she looked much younger than she really was but an air of intense thought often clouded her brow, and to an attentive observer, a degree of matured intellect, far above her years, was easily discernible, while her expressive features wore, at times, a look of sadness, so peculiar, and so affecting, as plainly to tell that

already the canker-worm of secret grief was preying on her youthful heart, and prematurely blighting the innocent enjoyments and fairy dreams of childhood's happy period.

An embroidered brocade, standing on end from its rich texture, formed the antique robe in which this little creature was arrayed. It was made in the same shape as those her grand-mother wore, and was adorned by a stomacher, crossed with ribbands, and ornamented with knots of the same material, a muslin tucker covered her bosom, and a triple lace ruff encircled her neck; on her head was placed an enormous cap, composed of wire, covered with gauze, and profusely surmounted by flowers, feathers and streamers; (from this grotesque head-dress had escaped some of her chesnut ringlets, which in point of beauty, might have vied with those of Sophia, but they were carefully powdered and confined with a bunch of ribbands;) on her tiny arms were large ruffles of lace, which shaded her elbows, and hung half way down to her wrists, which were adorned with velvet bracelets, clasped by large garnets; and her still more tiny feet were closely confined in

narrow high-healed shoes, fastened by large silver buckles; and as the floor of her apartment was highly waxed and polished, the poor child walked constantly in danger when in her state dress; a chain of garnets was suspended from her neck to her waist, which was laced tightly in very stiff stays; and at her side hung an enamelled watch, with its numerous and heavy appendages. But though thus encumbered, Emma moved with graceful ease, and seemed quite unconscious of making a peculiar appearance. During the day, Sophia, with the frankness so natural to youth and so attractive at any time of life, imparted to her sister her fears at the idea of meeting her, her long dread of her, and how differently she felt *now*. Emma listened attentively to the lovely prattler, and tears stole down her glowing cheeks at the artless recital. Sophia hastened to comfort her—"I love you dearly *now* my Emma," added she eagerly; "and I will always love you and mamma will love you, I am sure she will." The mention of her mother quite overpowered Emma's feelings; and she burst into an agony of grief as she replied—"No! mamma will

never—never love me!” and her grandfather who entered at this moment, could with difficulty allay the anguish inflicted by the painful consciousness that her ever revered mother viewed her with sentiments of abhorrence. Evening separated Emma from her sister, and she returned home loaded with toys and presents: but the melancholy event of the day prevented her mother from attending to her at that time, or learning any particulars respecting her visit.

Next day, about noon, the bier and copper vessels, already alluded to, arrived, and soon after a coach drew up to the door, filled with respectable Jews, who came to perform the last kind offices, (*h*) which they immediately proceeded to do. Laying the body on the bier, which was placed in a sloping position on a long table, they carefully washed it with warm water handed to them in the copper pots, and finished their ablution by pouring water on the head three times, which from the inclined position of the corpse, flowed all over it; they next dried the body with peculiar care, and combed the beard and hair with a silver comb appropriated to that use. The

burial dress of the deceased was then delivered to them; it consisted of fine linen, curiously worked at the collar and hands, and a robe, girdle and turban, which had been constantly worn on the day of atonement and festival of the new year by the departed, in the synagogue worship. When clothed in these long prepared habiliments, the garment of fringes was placed in its due form about him, and its ends twisted into certain mystic forms; a winding sheet of fine linen enclosed the whole and the corpse was lifted into the plain deal shell prepared for its reception; (i) beneath the head and arms were placed small pillows, stuffed with saw-dust, and the lid of the shell immediately fastened; after which it was removed to a lower apartment, and the near relatives led in to perform the ceremony of rending their garments over the deceased. An aged Jew, whose province it was, then advanced, and in audible accents renounced in the name of his relatives, friends, and lastly, of all Israel, any further connection with the departed either here or hereafter. The body was then lifted into the hearse, and followed by various friends, and by the religious so-

cieties he had formerly belonged to, and lowered into a grave, which his nearest relatives first assisted to fill, and which was then closed to open no more, as more than one corpse is never laid in the same grave. When the procession returned, a meal of eggs, boiled hard, and salt, was laid before the mourners, who kindled a light of pure olive oil, which was kept burning during the seven days of close mourning, and which was lighted up on the anniversary day of death, as long as the departed had a near relative living. These seven days are observed by the family sitting on the ground, with rent garments and dishevelled hair, while their friends come to condole with them on their loss; ten Jews (*k*) regularly attend morning and evening to recite prayers. The bereaved relatives wear their beards unshaved thirty complete days; and the sons of a departed Jew attend morning worship eleven months, with scrupulous exactness, to recite certain prayers, deemed requisite to facilitate the entrance of the soul into final happiness.

CHAPTER III.

DOMESTIC SKETCHES FROM LIFE.

"The best of them is a briar: the most upright is sharper than a thorn hedge."

MICAH, vii. 4.

When the seven days of close mourning for the grandfather of Sophia had expired, and her mother had leisure again to resume, as usual, the domestic arrangements of her family, she perceived with deep regret the impression which the late visit had made on the mind of her favourite daughter; she had indeed anticipated this result, yet did not feel less alarm and disgust, because she had foreseen the consequence of an interview so much against her wishes. With a prudence, however, that would have done credit to a better cause, she made no comment on Sophia's re-

peated account of Emma's kindness, and how much she wished to see this dear sister again, but resolved in her inmost heart how to counteract an impression, in her opinion, likely to prove a source of incalculable sorrow. She first consulted her husband on this interesting subject, but he entered not into her feelings on it, nor drew the same serious conclusions with herself; after a long, but very unsatisfactory conference, he assured her he saw no ground for her uneasiness.

"The poor child you so unjustly reprobate, appears to me to have entirely forgotten those sentiments which so much affected us all at the time, and three years have passed away since that period, without one instance to justify your present opinion."

"You are mistaken, I assure you," replied Anna, with much warmth, "I have closely observed this bane of my existence, those detested sentiments are *concealed, not forgotten*; in the deepest folds of her heart, they lie hidden, to blaze forth at some future day, to your confusion and my anguish. I am not deceived, and you will acknowledge, when to late, the truth of my assertions; but though

you and my misguided parents persist in cherishing this miserable child of perdition, my Sophia shall not be tainted by her detestable tenets nor shall their intercourse be renewed while I have life and power to prevent it."

"Oh, Anna, whither will this unnatural hatred lead you! what an awful expression have you used respecting our dear innocent child!"

"*Your* child, not *mine*! I hate, renounce, and utterly disclaim her!"

"Where are your feelings as a mother?"

"Where is your zeal for our holy religion? Oh this hated England! this centre of Nazarene worship! Your fatal intercourse with these enemies of the Holy One has fearfully perverted you. I have long—long anticipated it, and wept—bitterly wept, over your increasing coldness to the sacred faith of your noble ancestors. Oh that the Blessed One may close my eyes early, that they behold not your fall, nor mourn over the apostacy of my family!"

The peculiar energy of her manner while speaking, and the glow of animated beauty that lighted up her fine features, and gave

them, for the moment, an expression almost super-human, deeply affected her husband, and he remained silent, though his benign aspect sufficiently depicted the contending feelings of a heart divided between affection for the wife of his early love, and paternal tenderness for his favourite child. Anna, however, left him no time for deliberation, she saw her advantage, and pursued it until she had extorted his promise not in any way to interfere with a plan she had formed, and was resolved to carry into effect, respecting the future disposal of Emma, though she felt assured the result would be an irrevocable breach between herself and her venerable parents.

When she retired, and her husband had leisure to think, he was fully sensible how weakly he had yielded to a momentary excitement of his feelings, but it was too late to recede; his word was given, and all he could now decide on was to endeavour, by every means in his power, to ameliorate the hardships preparing for the unconscious child, who seemed to entwine about his heart in propor-

tion as she became daily more and more the object of her mother's detestation.

While these feelings were passing in the breast of Solomon De Lissau, his beautiful wife was engaged in earnest conversation on the same subject with Rabbi Colmar, a Polish Jew, who was her oracle on all subjects connected with her faith, and whose judgment and decisions in spiritual matters, she considered infallible. This Rabbi had resided in the family some years, as tutor to her sons, and was looked up to by all the household as a peculiar model of sanctity, piety, and profound learning; his thin spare form was rendered still more attenuated by the length and rigour of his fasts, and his unceasing performance of super-erogatory mortifications. His natural disposition closely resembled that of Anna De Lissau, and like her, his devotions were extremely austere; his spirit was haughty and dictatorial, and mirth and cheerfulness was a sin in his gloomy creed; his pale but interesting features therefore rarely relaxed into a smile, and a fixed melancholy was their usual expression. Contrary to the custom of the Jew, he had

never married : and when questioned on that point, declared that there appeared in such an union too much *earthly* happiness ; the Blessed One, in his opinion, was best conciliated when all worldly enjoyments were sacrificed, and constant and severe acts of self-denial substituted ; he had, therefore, from the day of confirmation thus devoted himself, and his whole life was in accordance with his sentiments. As he allowed not of salvation out of the Jewish communion, he utterly detested the followers of the Lord Jesus ; and was vehement in his abhorrence of such of his own people as had, through sovereign grace, embraced Christianity ; he would have thought it *meritorious* to slay them with his own hands ; and this hatred was further heightened, if indeed it could admit of increase, by the circumstance that his family, originally wealthy, had been reduced to poverty through the dishonesty and treachery of a soi-disant Christian agent. The high and haughty spirit of Colmar could ill brook the transition, and feelings of extreme bitterness ever mingled in his soul with the very name of a Christian ! he retained the dress of his

nation, and wore his beard, not only on a religious account, but because he desired to appear, even in externals, as little as possible like the people he so deeply disliked. In the family of Solomon De Lissau he found an asylum suited to his feelings in every respect. His really profound learning, the unquestionable probity of his moral character, on which even slander could not breathe, and his misfortunes, rendered him an object of peculiar interest in the eyes of his benevolent employer, though he disliked the unyielding bigotry of his disposition. He was, therefore, treated with delicate respect, had a liberal salary, was consulted on all important occasions, and had committed solely to his care the superintendence of the religious duties of the household, in the regulation of which, his minutest orders were rigidly enforced by the wife of his indulgent patron. As an accomplished and indefatigable tutor, his brilliant talents were eminently conspicuous, and Leopold gave early and striking evidence of the labour bestowed on his advancement; nor were his other pupils behind

their elder brother in promise, the difference of their ages considered.

Such was the man to whom Anna De Lis-sau detailed what had transpired, and in his advice and cordial approbation, she found that support and consolation which her interview with her noble-minded husband on the subject had failed to impart. Colmar entered with zeal and warmth into her views, and vividly applauded her firm adherence to the true faith, which he emphatically assured her would yield an abundant reward, and place her name high in the records of eternal life! With her, he acknowledged and deplored the evident and increasing attachment of her misguided husband to those children of perdition,—the unholy Nazarenes!

Her mind thus encouraged, and her hands thus strengthened, by so distinguished a saint, Anna soon found an opportunity to commence her operations. It wanted but a few days to the period, when, accompanied by her husband and Colmar, she paid her annual visit to her eldest daughter. As usual, a formal letter from her father announced the return of the day, and invited their presence; but in

pursuance with the line of conduct she intended in future to observe, Anna replied not to the invitation, and remained quietly at home, without taking any notice of the event. Her father, highly incensed, and disdaining any personal expostulation, wrote a very severe letter to his daughter, which produced from her as harsh a reply; and an angry altercation was carried on between them, by letter, for some time, during which a few lines, written by Emma's nurse, from the child's own dictation, was put into the hands of her mother. Its contents were truly pathetic and tender; and its purport, to beseech a reconciliation. But though the dutiful attempt deeply affected the paternal bosom of her husband, Anna remained unmoved, and tearing it in pieces, sent them back with every mark of contempt and indignation. Her next step (for Solomon De Lissau remained passive in the whole affair) was to send Rabbi Colmar with a formal demand for the restoration of her daughter. Her messenger was received with all the respect considered due to his exalted sanctity; but his message was treated with haughty contempt. He requested

to be allowed a few moments interview with the innocent origin of these unhappy divisions, but in vain; though the refusal was couched in terms of the most polished courtesy. He then adduced many arguments to effect the purport of his visit; they were attended to with marked respect, and polite deference, but made not the least alteration in the determination of his venerable auditors. Thus foiled he returned to the more than ever implacable mother, who now changed her course of procedure, and appeared, for the present, to have laid aside all thoughts of resuming the guardianship of the daughter, so long resigned. All intercourse between the families ceased by mutual consent, and they sedulously avoided meeting each other, either in public or private; and the Jewish families who visited the one party, were not received at the house of the other.

Anna now devoted herself very particularly to the instruction of Sophia, more especially in a religious point of view, in which she was ably seconded by Colmar, and the docile child early imbibed their tenets, both as it

respected the Jewish faith, and their enmity to the cause of the Lord Jesus. Solomon De Lissau did not wholly approve the bias thus impressed on the infant mind of Sophia, and sought, at first, to counteract it, and give a more liberal and generous turn to her expanding ideas; but Anna soon perceived his intention, and defeated its wise object. She now was, or appeared to be, so increasingly fond of her lovely child, that she would not part with her for a single moment, night or day, but caused her cot to be placed in her own apartment, and kept her constantly in her presence.

Some months glided on in this tranquil manner, during which the name of Emma never passed her mother's lips; when news was brought to her, that her father had departed to pay an annual visit to a valued brother Rabbi, at Paris; her husband was also absent, and now the time, so long anticipated, had arrived, to crown her long concealed plan with success. She entrusted its completion to the devoted Colmar; and on the evening of that eventful day, this bigoted Rabbi, with his usually pale countenance

glowing with triumphant exultation, led her to his own apartment, where, on the floor, in the remotest corner of it, sat the trembling Emma! At the sight of this obnoxious being, now so completely in her power, Anna gave way to the most energetic expressions of joy and gratitude, and hailed her cruel associate as the saviour of the honour of her family; then, requesting him to detain the poor fugitive until the next morning, when she would finally dispose of her, left the room, without deigning to address one word to the unhappy creature, who during the short interview, wept incessantly; and with a bitterness of feeling, seldom experienced in the usually sunny period of youth. Colmar went not to rest that night, he had placed his young captive on his couch, and passed the tedious hours in observing her conduct; her low wailings and deep sobs might have melted an heart of adamant, but they reached not his—steeled as it was by the belief that he was in the performance of an important duty, and that the line of conduct now pursued, might snatch a soul from perdition, and at all events, was an acceptable service to the Holy

One of Israel! At the first dawn of day, and while the whole household were yet buried in sleep, Anna appeared, with a parcel in her hand. Emma, worn out by the excess of her grief had sunk into a profound slumber; but her flushed cheeks and swelled visage, affectingly pourtrayed what had been her sufferings, and seemed silently to plead for a longer repose. The heart of Anna, however, was even more obdurate than that of the Rabbi; and requesting him to retire, she hastily aroused the sleeping child, and changing her rich attire for a coarse stuff frock and check-apron, with every other garment equally mean, she led her immediately to the situation destined for her, and in which she remained during many long and heavy years. It was, however, a memorable fact, that this devoted young female seemed to have acquired, from this eventful night, a composure astonishing in her case, and only to be accounted for by the certainty that whatever were the feelings that aided in soothing, so quickly, her deep and unaffected sorrow, it must have had a divine origin.

The father of Anna De Lissau returned to

England, inflamed with rage, as soon as he learnt the abduction of his darling grandchild; but all his efforts to recover her were entirely fruitless, though he spared neither money nor stratagems, and—deep—solemn, and heart-appalling were the contents of the letter he addressed to his daughter, on this occasion, which, however, produced no other effect than to embitter still more the heavy trials and severe lot of the creature he so fondly cherished, and so tenderly deplored. Sophia remained entirely unconscious of these singular changes; she retained an affectionate remembrance of her sister, and frequently asked her mother, with touching simplicity, *when* she should be allowed again to visit her dear Emma. Her father, at such times, would look at his wife, with earnest supplication in his mild countenance, and an expression more forcible than words; but the voice of nature seemed extinguished in her soul, and she invariably parried every address that tended to change the fixed purpose of her inflexible spirit.

CHAPTER IV.

THE PRACTICAL DUTIES OF A DEVOUT
JEWISH FEMALE, AS CONTAINED
IN AN INITIATORY CHARGE,
GIVEN BY A RIGID JEW-
ISH MATRON TO HER
DAUGHTER.

“ He established a testimony in Jacob, and appointed
a law in Israel, which he commanded our fathers that
they should make known to their children.”

PSALM lxxviii, 5.

Among the numerous circle of friends (*not*
of the Jewish people) connected with the
father of Sophia, Mr. Sydney, an opulent
merchant, ranked highest in his esteem, and
the feeling was reciprocal. A close resem-
blance in mind, character, and disposition,
formed an intimate bond of union between
them, yet in one important point an essential
difference existed. Whatever was the pecu-
liarity of De Lissau's religious creed, he was

a *sincere* worshipper according to its tenets, and wisely considered the Bible as the chief and best ornament of his study. Not so his valued friend Sydney; *his* system, if so it could be termed, was indeed cold and heartless; for Sydney was a Deist! notwithstanding his youthful days had been favoured with peculiar religious opportunities; for his parents were truly evangelical Christians, and had trained up this, their only child, in the fear of the Lord, with many and fervent aspirations at a throne of grace on his behalf. But Sydney's case is a striking proof of the freeness of grace, and the absolute sovereignty of its Divine author in bestowing it according to the good pleasure of his Holy will, entirely irrespective of any thing in the creature.

When these tender relatives had entered into the joy of their Lord, a christian wife succeeded them in the affections of Sydney: but as salvation is of God alone, and the conversion of a sinner is exclusively the work of the Holy Spirit, however he may deign to use means for the accomplishment of his gracious purposes, the exemplary con-

duct of this excellent woman made no change in the views of her husband, and in two years, from the period of their marriage, she expired, a few hours after giving birth to a son. Her death so much affected Sydney that he never married again, and all his earthly hopes and affections appeared to centre in the child whose birth had caused him so great a loss.

During the lives of his parents, in the first instance, and afterwards at the earnest entreaty of his beloved wife, Sydney had regularly attended the outward forms of christian worship, but as soon as these tender ties were dissolved, he cast off all restraint, and boldly avowed his real sentiments as a confirmed deist, continuing so to the latest period of his mortal existence. It was his intention to give his son a liberal education, and as he had none but very distant relatives, and those decided christians, with whom, on that account, he had no intercourse, he made a will by which, in the event of survivorship, he constituted his friend, De Lissau, the sole guardian of his son, if he should be left a minor.

James Sydney was a fine boy, of a disposition the most promising;—he was just two years older than Sophia, and his father was greatly attached to the lovely child, often secretly wishing that they might one day be united: but he prudently abstained from avowing such an anticipation, as he was well aware of the bigotry of Sophia's mother, and how completely she was guided by the unbending Colmar. He did not live to forward the accomplishment of his wishes, for he was called away from the world, which was the boundary of his hope and belief, in a manner awfully sudden, and the same week that deprived De Lissau of his aged father, consigned to his guardianship the orphan son of his friend.

As the poor boy had never been taught *any* principle of religion, Anna de Lissau made no objection to his residing under her roof, and would have placed him with her own sons under the superintendence of Colmar; but her husband, aware of her motive, chose to continue his charge at the school his father had selected for him; receiving him at the usual vacations with all the tenderness of a

fond parent. At one of these visits this faithful guardian presented him with a Bible, and desired him to peruse the sacred volume with attention; and leaving the event with God, sought not to bias his young mind unduly, on a subject so very important.

When Sophia had attained her seventh year, as her mind, under the forming hand of her indefatigable Mother, began to give promise of intellectual powers of no common description, she was placed under the able tuition of Rabbi Colmar, that she might acquire a correct knowledge of the Hebrew language, and also learn to write the peculiar characters in common usage among the Jews of every nation, in which they correspond, almost invariably, especially in their commercial intercourse with each other. When Sophia had made some progress in these subjects Anna, who was resolved that her favourite daughter should not resemble the Jewish females of that era, whose ignorance, frivolous habits, love of dress, pomp, and degeneracy, in point of religious discipline, she at once lamented and despised, began to initiate the interesting child in what she considered the

practical duties indispensable to the eternal happiness of a devout Jewess,—this she did day by day with scrupulous exactness, and a degree of patience very foreign to her usual habits. Sophia, whose filial affection and duty rose to an height seldom equalled, even among a people proverbial for filial reverence, and who almost adored her parents, listened to her mother's instructions with submissive attention, and, considering her as an eminent saint and an infallible guide in all that related to her eternal salvation, received her words and treasured them up in her bosom as precious oracles of wisdom, knowledge, and true piety. Anna saw, with unspeakable delight, the striking effect produced by her daily lessons, enforced as they were, by example; yet aware of the evanescent nature of youthful impressions, and dreading lest at some future period local circumstances might weaken, if not wholly efface them, she resolved, at the suggestion of Colmar, to repeat her instructions on paper, and present them to her daughter at some suitable opportunity.

Solomon De Lissan, who silently observed

the progress of Sophia, once attempted to interfere in her education, so far as to give her a Bible, but her mother resolutely opposed it; and he submitted in silence. Sophia was permitted to use a book compiled from the scriptures. (*l*) and *that* was considered by her tutor as most proper, until her principles had acquired decision in [religious] affairs. The following is a copy of Anna's address to her daughter, in which the exquisite feelings of maternal tenderness evidently shone through, and prevailed over, the wonted austerity of her proud and lofty mind.

“Beloved daughter of my heart—dearest object of my maternal love—choicest treasure and consolation of my existence—my Sophia!”
 “The blessing of the Holy One of Israel rest upon you! the Eternal God be your defence and glory! Amen.”

“With sad presentiment, a trembling hand, and an overwhelmed spirit, your anxious mother traces this token of her unceasing solicitude for your eternal welfare; let her important counsels sink deep into the very inmost folds of your heart—graven there as

with a pen of adamant, firm as the covenant, and unchanging as the Holy law; and let me, Oh! let me see, ere the angel of death closes my eyes for ever on this mortal scene, *one* daughter of my noble lineage, worthy of her illustrious ancestors,—emulating their inviolable adherence to the true faith, and their exalted piety!”

“I once, my sweet child, fondly, nay, exultingly anticipated, with feelings which only a Jewish mother can fully appreciate, the solemn and affecting, yet joyful moment when *my* hand should bind about your lovely brow the nuptial veil, and lead the young and blooming pride of my life beneath the conjugal canopy, to receive the sacred benediction;—but *I* shall never hail that holy day. (w) I feel an inward and powerful conviction that these delightful, these hallowed duties shall devolve on another! may she, to whom my sacred rights shall be delegated, love my Sophia with even the half of my tenderness!”

“With feelings such as I have detailed, oppressing my heart, and, as it were, drinking up my spirits, you will not wonder, Oh !

my ever duteous child, and though I daily, and even hourly, instruct you in your religious duties, I yet address you as minutely as though I were not thus engaged: but we live in a day of apostacy and declension from the true and only faith, and amidst a land of Nazarene worshippers. Their temples surround us; their abominations encircle us on all sides;—England is the very centre of this worse than idolatrous worship, which spreads its baneful influence far and wide, and still increases, sweeping away, in its devastating course, some of the light and unstable sons of Abraham to irremediable destruction!—Yes, my Sophia! apostacy, that deadly sin, for which there is no atonement, has reached even to the holy camp of Israel, and in spite of my unceasing vigilance has its pestilential existence in the very heart of one descended from me! The hated particulars of this lamentable, and I fear hopeless case, shall at some future period be revealed to you, dear hope of my life. Then, and not till then, can you duly appreciate my watchful care and unremitting attention to *your* best interests, and the protecting shield my maternal forecast

has constantly interposed between you and that most terrible of all evils, apostacy from the true worship of Israel's one God : as delivered by Moses (of blessed memory) to the chosen people of the Most High."

"And now my ever dear Sophia, I will minutely recapitulate those practical duties in the performance of which you are daily initiated. An undeviating observance of them, you are well aware, is essentially necessary to your happiness here, and in a blessed eternity."

"Three especial observances, more particularly devolve on you, as a Jewish female ; in these are included many minor ones, necessarily springing from them, which I will refer to under their respective heads : but remember there are also many *voluntary* acts, the performance of which are highly *meritorious* and efficacious in their consequences ; but on this part of my subject more in its proper place. May you, my child, be eminent for the sanctity of you life¹ and may a brilliant circle of holy performances shed a lustre on your name, and render your memory precious !"

“The first important part of your duty my Sophia, and which I have already delegated to you, as my representative, though *not* my eldest daughter, (whose undoubted right it would have been but for some peculiar circumstances, as yet, unknown to you) is the preparation for the sabbath, which, as you are already aware, commences at a certain hour on the eve preceding that most holy day. This hour is regulated according to the season of the year, and is invariably announced in the synagogue for the information of the faithful; besides which, we have a correct almanack superintended by our presiding Rabbi, and calculated by the compilers in a most careful manner. As our sabbath commences on the preceding eve, so it closes on the following one at the appearance of the stars, for all our holy-days are from eve to eve, as our Lord commanded Moses.”

“As our Sabbath is a day of perfect rest, according to its original institution, all food consumed on it must be prepared on Friday, and these preparations ought always to be completed one hour before the sabbath com-

mences, that the mind may be free from worldly mixture at a season so solemn. Already your delicate hands, my sweet child, have essayed to assist your fond mother in making the Sabbath leaves, (*n*) you know therefore their peculiar form, and that they are made of the finest and purest flour. When you, my beloved Sophia, undertake *this* part of your duty, never, oh never omit to separate a tythe in the manner I have shown to you, repeating as you cast the separated piece into the fire, (*o*) the blessing your Rabbi has taught you on these occasions. I am the more earnest on this head, my darling child, because the omission of this duty is one of the three fatal ones to which is annexed the fearful punishment of dying in child-bed !”

“ When the hour specified in your almanack for the commencement of the Sabbath arrives, fair linen cloths must be spread on the tables of the apartment ; and your next duty is to light the Sabbath lamp, (*p*) repeating the prayer used at that performance ; and when you have done this holy act, you may neither touch fire nor light, nor do any manner of

work until the complete close of this most sacred time. You then place on the supper table two Sabbath loaves, covered with a cloth, next them you set salt and the consecrated wine that your father, on his return from the synagogue, may bless the cup, and break and distribute the bread and wine to all present before supper. (*q*) I need not tell you, my Sophia, that it is the duty of a child to seek its parents blessing on the commencement of each Sabbath eve, as well as daily; for I see, with inexpressible delight, my beloved and dutiful children all (with one fatal exception!) hastening, in the true spirit of filial reverence, to receive our joint tender benedictions!"

"You are, my Sophia, as each week brings again the blessed Sabbath, a witness *how* it is observed in *this* family, and is, or should be through all the dwellings of Israel. You behold our attendance in the synagogue from early morning till the high noon, and again you place on the table two covered Sabbath loaves with salt and wine that your father, on his return from the morning worship, may bless, break, and distribute the bread and

wine before dinner. After that meal you witness the afternoon worship, and to your hand is always committed the wax-taper and spices used at the closing of the Sabbath, when the stars appear, and your beloved father, pouring out a libation before the Most High, returns thanks for the past holy-day; implores a blessing on the coming week; declares the Sabbath to be over; and finishes the sacred ceremony as he had commenced those of the preceding evening, by bestowing the paternal blessing."

"The strict and uniform observance of the Sabbath, with all its minor connexions, I would, my Sophia, most earnestly enforce on your mind, and fix indelibly on your memory, To keep it most inviolably is repeatedly and absolutely enjoined by our great prophet, Moses, both in his written and oral law. Remember, dear life of my life, ever remember that a profanation of the Sabbath is punishable with death, temporal and eternal! Oh that my prayers on your behalf may ascend to the throne of the Holy One! that you may avoid this and every breach of the law, and

present in your whole life a beautiful model of purity and perfection!"

"The next and most important duty devolving on you, as a descendant of faithful Abraham, I shall, for the present, pass over in silence, as more appropriate to a future period of your life, only observing that *when* you are made acquainted with particular details on *this* subject, they *must* be most minutely and carefully attended to, as essentially connected with holiness and purity in this world, and your salvation in that to come."

"I will next, my Sophia, proceed to a detail of your daily duties, both personally and relatively, as a devout daughter of Israel, and shall conclude this long, but necessary address, by briefly recapitulating to you the rites of our principal holy-days, and your peculiar share in their observance in a domestic point of view; for as I daily observe to you, and can never too often repeat, my very existence hangs on your conduct in religious matters; and though I live but in your presence, and love you,. (oh how un-

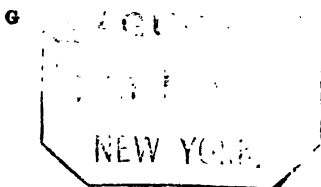
speakably!) rather, much rather, would I see you expire before me and deck your funeral bier, than live to see you an Apostate! but away with these gloomy anticipations you will not, cannot be a child of perdition ; and I feel, proudly feel, assured that your last sigh will be breathed in the faith of your glorious ancestors !”

CHAPTER V.

THE INITIATORY CHARGE CONCLUDED.

“Circumstances, as I have before hinted, of a nature peculiarly delicate and affecting, and which when unfolded to my Sophia, will fully account for many mysterious (and to a common observer, needless) precautions, adopted in your education, place you so constantly in my view, that you have the great advantage of daily witnessing the most minute ceremonial rites necessary to be observed by me, as head of my household. Besides which, your Rabbi and kind tutor, Colmar, bestows unceasing attention to your improvement; you, therefore, require little more than an outline to refresh your memory, which I rejoice to find is, your age considered, an excellent one. You know, my ever dear child,

that our kitchen is furnished with a double set of all articles used for culinary purposes, and which extends to the earthenware and cutlery used at our tables. This double supply is *essentially* necessary; for our religious rites absolutely forbid any mixture of milk and butter with meat; they may not therefore be ate together or blended in any way, and so minutely particular is this prohibition, that vessels, plates, dishes, knives, &c. used for the one, may not, on any account, serve for the other. Owing to the difficulty of teaching our Nazarene servants these distinctions, I have used the precaution of having our earthenware and the handles of our knives of different colours, and our faithful pious Sarah is continually watching that no mistakes are made; for you must bear in mind, my dear Sophia, that no dependance can be placed on a *Nazarene* in any matter appertaining to our holy faith. We cannot indeed well dispense with their services, more particularly as it respects attending on the fire and lights on the sabbath, but no reliance can be had on them, nevertheless, however honest they may be in point of moral character; nor can



you, as a legitimate descendant from the true Israel, have any communion with Gentiles, and be wholly undefiled, for they are not included in the covenant made with our fathers, nor are they numbered among the peculiar nation. No! they are unholy and idolators, and as such for ever incapable of ministering in holy things; nor is their testimony received by us in these matters. Use therefore, my Sophia, the services of the Gentile servants, you will one day preside over; but trust them not in the least employ that is connected with your religious duty."

"Should at any time a mistake occur in these observances, notwithstanding your care, the vessels thus marred, if of earthenware or tin, must be laid aside entirely, but if they be made of silver, glass, china, steel, iron, or wood, *they* can be cleansed from the defilement, in the same manner appointed for those articles in the preparation for the Passover."

"With the Jewish mode of slaying our food you my dear child, cannot need to be made acquainted, though you are not altogether

ignoant of it, as you are frequently present when Rabbi Colmar gives theoretical lessons to your brother Leopold on this subject, (r) and therefore you hear explained all that is necessary. But when the meat or poultry (thus killed according to the law,) comes to your hands, it must be duly prepared for dressing, by first laying in water half an hour,—and when taken from thence, after being sprinkled with salt on all its parts, it must be laid on a board perforated with small holes to drain for one hour. When this full time has been completed, the meat must be held under running water and thoroughly rinsed; it is then fit for use. Nor may an Israelite dare to eat of any animal food but such as is thus slain and duly prepared.”

“Fish, eggs, and vegetables, belong to no particular class, they are therefore used indiscriminately with meat or milk-food, only observing that which is dressed in the vessels used for meat must not be placed in those employed for butter and milk. So peculiarly strict is the injunction not to mix meat with butter, milk, or cheese, that after eating meat

you must cautiously abstain three complete hours from partaking of the former; and if you use tea, or coffee, within the time specified, it must be taken without any milk; many devout Jews wait six hours between."

"Having thus briefly detailed your sabbath and daily observances, I will now touch on your personal duties, my Sophia, which already you have begun to practise with a diligence which animates my heart with the liveliest hopes respecting your future excellence. You are perfectly aware of the manner and time of our daily ablutions; and I see with delight that you attend to all my lessons with admirable punctuality. You know that on rising in the morning, and before each meal, these ablutions and the short ejaculations used on the occasion are indispensable; fair water only, without soap, is used for this purpose, which is to be *poured* on the hands. Your prayer-book gives you every instruction as to the time of prayer, which is morning, noon, and evening, besides the night-prayer used on retiring to rest. The posture to be used while praying, is a matter in itself per-

fectly indifferent, except when you are repeating the Shemonah Essrah; when you commence this solemn address to the Most High, you are to turn your face to the east, and bowing low, as if approaching the Divine Majesty, repeat it in a low tone and with reverential awe. When you repeat the confession for sin, strike on your breast in token of repentance; and when you have concluded this most sacred prayer, retire back a few steps and again bow with reverence, as quitting the presence of the High and Holy One, of whom you have had this most gracious audience, and immediate ear; for remember, whenever you repeat this prayer, which you must do three times in each day, you are more immediately addressing the Hearer and Answerer of the prayers of His Israel."

"Your duties as a female extend also to the preparation of the Passover: when it will be your particular care to see all leavened articles removed out of the house; and that the purifications of the vessels of silver, china, and wood be duly performed; all other articles we have by us, and use them only at

this holy festival. It will also be your province to prepare the apartment for the solemn celebration of the Passover. When your father returns from synagogue on its holy eve, you will spread fair cloths, and kindle lights, as on the Sabbath eve, but in lieu of the loaves used at that time, you will place cakes of unleavened bread with the consecrated wine on the table, and a dish on which the bitter herbs and other symbols used at this festival are laid. The whole household are to be assembled to witness, assist at, and partake of the Lord's Passover, (with the exception of our Nazarene servants) on their return from public worship. Ere the commencement of the solemn service, your duteous care will arrange the couch, and its cushions, on which your father reclines in token of freedom from Egyptian bondage, as he administers the sacred rites of this most holy service; and, with the grace which accompanies all your actions, and dignifies the simplest of them, you will pour water on the hands of all present, the meanest Hebrew servant not excepted. As the youngest hope of our house, to you will be given the cup filled for the

holy prophet, Elijah, and you will drink of it in his stead."

"You are aware, my ever dear Sophia, that lights and covered tables are used at all our festivals; I need therefore only add, that apples and honey are set on with the bread and wine, on the eve of the new year, to be distributed to all present, when your father breaks the bread and blesses that, and the wine, as on the sabbath eve."

"Your hands have so lately assisted to weave and form the bunches of flowers, used to complete the roof of our tabernacle, that I need not dwell on those tasteful decorations here. As you twined the evergreens in a form that would admit of the stars being seen through the leafy canopy, and interlaced amidst their dark foliage flowers, blooming indeed, but in my fond view, Oh how inferior to the lovelier bloom on your delicate features, I beheld, with delight unspeakable, my Sophia *thus* employed; for all that is done towards our holy rites, however simple in itself considered, is meritorious, and shall have its double recompense here and hereafter. Knowing this to be an incontestible truth,

my maternal tenderness, thus early in your existence, cedes to you all those observances you tender years are equal to, that on you, the object so inexpressibly beloved by your devoted mother, may be heaped the choicest blessings of the Most High!"

"Among the acts considered meritorious, are making the four-cornered garments, (worn by every Israelite beneath his vest) and over-casting and knotting on its fringes, according to the number prescribed, and which numbers have a mystic signification. As you are now learning to prepare a garment of this description, together with a veil, for synagogue worship, and a bag to contain the Phylacteries, to be presented to your brother Leopold, on his approaching confirmation, I need not here more particularly describe these articles, the use of which you have the advantage of daily hearing good Rabbi Colmar fully explain to Leopold."

"Another, and very meritorious act, is to make the burial dress for the dead. You have already assisted even at this work, for you cannot have forgotten the funeral of good old nurse, Lena,—peace be to her ashes!—

nor the linen we made up for her burial dress. She was an eminent saint, and is now, doubtless, enjoying the rich rewards of her exalted piety. May her precious example be emulated, and even outshone, by my beloved daughter!—It will also, my Sophia, be your duty at a more mature age, to assist personally at funeral rites of Jewish females, and that quite irrespective of their previous situation in life; for before the Most High there is no distinction of persons, and the poor of his Israel are his peculiar treasure. I need not here enjoin you to be found punctual in giving alms and performing all acts of kindness to your fellow creatures within the compass of your power, for the natural turn of your mind is beneficent and liberal, and your temper is of almost unequalled sweetness and angelic mildness, and in this respect, my Sophia far surpasses her fond mother. But oh! may decision of character, and an unbending firmness of mind, in all that concerns your holy faith, temper these endearing qualities, and so blend with them as to preserve you unshaken in the truth under every event of your life, however affect-

ing! You will one day know, my best hope, the deep and afflictive trials *I* have undergone in the holy cause; trials which have agonised my feelings, rent asunder ties the most sacred, and cast a shade over all my social enjoyments; yet, I repent not the sacrifices that have cost me thus dear. No! I have done my duty as a Jewish matron, and the proud remembrance will soothe the agonies of expiring nature, and gild with an hallowed light my descent to the grave. Such my Sophia, are my feelings, as I take a retrospect of past scenes, deeply affecting, and such may your's be when, after a long life of usefulness and devotion, your purified spirit ascends to its native heaven!"

"I have not particularly mentioned the ejaculatory blessings used by us daily on partaking of fruit, wine, &c. because you are in the constant habit of using them, and know that *every* action has its suitable prayer provided. For such is the sanctity of our religion, that it mingles with all we do, and hallows all we perform."

"Your tender years will not as yet allow you to share in the observance of our fasts, I

shall therefore only mention them at at present. The most holy one is the day of atonement, commonly called, *The White Fast*, because of the white dresses then worn by the females ! while the men wear their white burial robes. This sacred day is kept from eve to eve a solemn fast, and a time of deep humiliation and repentance before the Lord of Hosts, who graciously accepts this observance as an atonement for our sins; and it is the more important, as our daily sacrifices and holy temple worship have ceased, and we are in exile from the land of our fathers.

“ We have also a solemn fast on the anniversary of the destruction of our holy city. Our disordered garments and personal neglect on this mournful day, have gained it the name of *The Black Fast*. On its eve, we read the Lamentations of the Prophet Jeremiah, seated on the ground, as an emblem of our present degraded state, compared with the splendour and holiness of our national glory, in ancient times, before the day of our awful visitation. On this day we pay our annual visit to the graves of our departed

relatives and friends, as you know, having several times accompanied me on this affecting duty."

"The minor fasts are not all observed in this country—but *I* hope always to do so. To which I add, as you are a witness, every Monday and Thursday, through the year, unless our festivals fall on those days."

"The minor fasts are the ten days of penance beginning with the new year,—the fast of Gedaliah;—of Esther;—the burial-day of Moses:—the day on which a breach was made in the wall at the siege of Jerusalem, &c. &c. Besides which, I have for years past kept voluntary fast days, as works of super-erogation, highly meritorious, and shall continue in the observance of them, though I find my health much affected by it; but what is this transient existence to the joys of eternity."

"And now, my Sophia, my beloved one, I will close this long address, in which, however, many minor acts are still omitted, but which my daily lessons must supply, by earnestly requesting of you to continue steadfast in your attention to the sage instructions

of your wise Rabbi. Remember you owe this holy man reverence and submission, equal to that due to your parents. When you are privileged to hear his precepts, you are hearing for eternity! Solemn thought! and true as solemn."

"When your religious principles are firmly fixed, I shall allow you to accept of and read in the Bible your father is so anxious you should possess. But though its contents are divinely inspired, and highly important, remember it is more particularly from the Oral Law, you are to deduce your daily practice;—indeed, without the Oral Law to explain many points, the Bible would be almost useless. This truth you will know when you are able to read and compare. It is from the Oral, and not from the written law that Rabbi Colmar is daily instructing you with so much zeal for your final happiness."

"I now close this proof of maternal tenderness, to the loveliest and choicest of my earthly treasures, as I began it, with my most fervent benediction! and exult in the fond hope, that in the annals of true religion

and exalted piety, the illustrious name of Sophia De Lissau will rank proudly pre-eminent and equal, nay eclipse, the not undistinguished one, of the most affectionate and devoted of mothers—

Anna De Lissau."

CHAPTER VI.

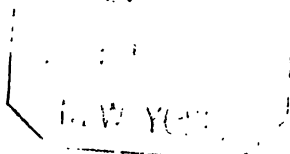
THE FEAST OF CONFIRMATION.

"Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhor judgment, and pervert all equity."

"The heads thereof judge for reward, and the Prophets thereof divine for money; yet will they lean upon the Lord, and say,—Is not the Lord among us?"

MICAH, iii. 9, 11.

The approaching confirmation of her eldest son, Leopold De Lissau, on the day when he should attain his thirteenth year, now occupied the attention of his anxious mother, who made great preparations for celebrating, with becoming splendour, what she considered as a most important ceremony. The whole time of the youth was occupied in attending to Rabbi Colmar's unceasing instructions, and practising the part assigned him to perform



on that eventful day, when he should, in the presence of the assembled members of the synagogue, ascend the reading desk, read before them the holy portion appointed to be read that day, and become by that public act a member of the Jewish community, an accountable being, bound by the covenant of works, and responsible, by this solemn confirmation of the religion he received at circumcision, to act all the days of his future life becoming one, *then* initiated, and *now* received into the fold of the Jewish church. To read, or rather chaunt, the above portion, in just cadences, regulated by small musical points, placed under the words, was one of the daily exercises of Leopold, and his tutor was truly anxious that this public service, and the long grace after dinner, which would also fall to his pupil's share at the entertainment given on his return from synagogue, should be exquisitely performed; and he declared he should then consider all the zeal he had shewn in his education amply repaid. Nature had done much to contribute to the success of this debut of Leopold. His form, though it had not reached the middle height,

was elegantly proportioned ; his features closely resembled those of his beautiful mother ; his aspect was equally noble, and dark chesnut ringlets, parting back from his fine manly brow, fell in rich profusion on a neck delicately turned. His voice was finely modulated, full, and of great compass, and the pathos and chaste simplicity of his style of singing the beautiful melodies of his nation, evinced at once, a correct taste, a skilful ear, and a superior judgment. About a week before the time on which the celebration of his birth-day was fixed, he began to use the Phylacteries, and learned to adjust them, according to rule, on his arm and hand, and on his forehead, when he recited the daily morning prayer. The set he used was a present from his mother, composed of very fine leather, and purchased expressly for this occasion ; and Sophia presented to him, at the same time, a small silk-bag, richly ornamented, to put them in, together with a four cornered garment of fringes, for his daily use, and a veil for synagogue worship, bordered with blue, and composed of white sarsenet, of the most costly texture ; Leo-

pold embraced the amiable giver with true brotherly tenderness, and appeared to accept her presents with pleasure; but his mother whose keen glance the most trifling event, connected with religion, could not escape, soon observed that though he appeared to use Sophia's bag for his Phylacteries, yet it was only a cover to an inner one, elegantly embroidered, and tastefully decorated, which he seemed most carefully to prize and guard; nor could her entreaties, or those of his Rabbi, draw from him any particulars respecting it; indeed Leopold, though unexceptionably dutiful to his parents and tutor, early evinced a decision of character, unusual at his age, and Anna De Lissau, though she had her suspicions, forebore to enquire too strictly into this matter, lest her interference and opposition should effect the very object she desired to prevent.

The important sabbath at length arrived; a large assembly were invited to accompany the youth home from Synagogue, to an elegant entertainment. Anna De Lissau, richly attired, wearing her jewels in honour of the day, repaired with her favourite daughter and

most of her female friends to the gallery of the synagogue, where females are placed; there she was congratulated by the Jewish matrons around her, and received their compliments with conscious dignity and proud exultation, which a Jewish mother alone can understand. But soon all other feelings were merged in that of mute and breathless attention. The reader called on her son to ascend the desk; and looking through the lattices of the gallery, she saw him firmly advance and take his place with an air of mingled reverence and modesty, but with self-possession. About his shoulders flowed the veil bordered with blue, and on his head was placed the three-cornered hat, always worn by those who are allowed to read the portion for the day in the synagogue worship. Near Leopold stood his father and tutor, and about him the presiding Rabbi, and chief Elders of the community. The roll of the law was now brought from the depository behind the splendid veil of the synagogue, enfolded in a cover of rich silk, elegantly embroidered, and its bells emitted a silvery sound, as the elder, who had purchased that

honour, carried it in triumph to the reading desk, and placed it before the youth. What an interesting moment was this for his mother! Her fine features glowed with the intensity of her feelings, as she cast a timid glance towards Rabbi Colmar, whose eye had been seeking his patroness, as she stood behind the lattice, and catching her expressive look he smiled encouragingly. The next instant, the fine and full tones of Leopold's voice floated in rich melody on her delighted ear, and completely re-assured her anxious mind. The distinct manner in which he articulated the words assigned to him, and his correct conception of their import, excited universal admiration and many encomiums were heaped on the youth and his gratified Rabbi, on their return from synagogue to partake of the hospitality of this distinguished family. Even Solomon De Lissau, though viewing this ceremony in a very different light from his nation in general, seemed to partake of his son's triumph on this interesting day, and received the congratulations of his guests with apparent pleasure. When the sumptuous dinner was over, Leopold closed

his part of the ceremony by chanting, accompanied by all the male part of the company, the usual grace, which is a long one. The rest of the day was spent in convivial association, it being midnight ere the guests separated. Anna De Lissau would have considered this day as one of the brightest and proudest of her existence, surrounded as she was by admiring and applauding friends all looking up to her as a being of a superior order, but for *one* trifling incident, which cast a momentary gloom over her aspect, and inflicted a more than momentary pang on her agitated breast, though she succeeded in concealing her feelings from all around, and politically passed by the act so offensive to her, without notice, except in a low whisper to Rabbi Colmar, who appeared to participate in her evident displeasure. Leopold, after having recited, with great applause, the long grace, before alluded to, had been observed by his attentive mother, whose fond eye constantly followed his movements, to step aside hastily, and as quickly return, holding in his hand a small basket, of delicate workmanship; it was formed of pierced ivory, and tastefully

decorated with knots of blue ribband. This elegant little receptacle he filled with the choicest fruit and confectionary he could find at the dessert, and appeared particularly solicitous to arrange these delicacies in an appropriate manner. His mother made no doubt Leopold was taking these extraordinary pains for *her*, and that with his usual grace the affectionate boy would present to her the beautiful basket, and its carefully selected contents. What then was her disappointment and displeasure, when, after whispering some request to his father, who returned a smiling assent, he disappeared with the basket, and did not to return until more than two hours had expired! The truth at once flashed on her mind, and produced the effect already noticed: but she made no comment on it to Leopold. She felt however that this growing evil must be checked, at all events, and determined to confer with Rabbi Colmar, the very next day, what steps to take, in order to prevent a recurrence of what she so much dreaded, and that without appearing to interfere with, or irritate the feelings of her son, whose high spirit, and lofty tone of

mind, she was well aware would require delicate management.

Early the next day Rabbi Colmar was sent for by his patroness, to devise means how to subdue, and oppress still more, a much persecuted being; but, early as it was, the zealous tutor had not been idle on the subject, for he entered the room with an air of triumph, bearing in his hand the ivory basket! Anna received it with apparent pleasure, and depositing the elegant trifle in her cabinet, warmly applauded the holyman, and was just about to unfold a plan, in which she should require his assistance, when a messenger of the synagogue requested an audience: this, of course, was immediately acceded to, and he entered the room with her husband. Anna was struck with the mingled solemnity and sadness of their looks, and hastily demanded what had occurred. With some little preparation, the messenger announced to her the sudden demise of her mother on the preceding night, and that the funeral would take place at four in the afternoon of that day. This sad, and unexpected intelligence, inexpressibly shocked her feelings, and unable to

reply, she sunk, overwhelmed with anguish, on the bosom of her husband, for she remembered the letter she had received from her father and was conscious her mother had never forgiven the forcible removal of Emma. That this venerable lady had died in enmity with her she had no doubt, and the idea was intolerable; but it was further heightened by the messenger, who said he had a communication to make from her father, which he regretted to be the bearer of. He then delivered a letter into her hands, and respectfully departed. The contents were harsh in the extreme, and appeared to have been written under great anguish and bitterness of spirit; its purport was to announce to her, that neither she, nor any of her family would be allowed to attend the funeral, nor would she be permitted to rend her garment over the body, as is customary; it closed by repeating his abhorrence of her conduct toward the beloved child she had torn from him, and assured her that his departed wife had died breathing the same sentiment. When a little recovered from the first shock of this communication, Anna besought Rabbi Colmar to

go to her father, and procure a revocation of that part of his letter, which forbade her attendance at the house before the funeral took place, and he departed on the ungracious errand. Solomon de Lissau took this opportunity, when her proud heart was, or appeared to be, softened by this unexpected calamity, to plead the cause of his favourite daughter, and urge her restoration to her grandfather, as the only probable mean of reconciliation; but in vain he pleaded; drying her tears and casting on him a look of indignation, she declared, she would never accede to any such arrangement; then leaving him in anger, she retired to her closet, to await the return of Rabbi Colmar, who soon arrived; his pale and agitated features declaring that he had not succeeded; indeed he had not been received with decent civility; on the contrary the most severe reproaches had been heaped on him for *his* part in the abduction of Emma, and his subsequent conduct towards her, which appeared to be well known to the fond grandfather, who desired him to convey to his daughter his heaviest malediction, and the assurance that he would never admit her

into his presence, except on the restoration of the child so dear to him;—"Then we shall never meet!" exclaimed the enraged Anna, "and the treatment I have received shall be heavily visited on the head of the hated cause" Rabbi Colmar, whose pride had been so much affected by the manner of his reception acquiesced in the sentiments of his benefactress and assured her, that, in his opinion, she had no cause of grief, since the wrong rested on the side of her parents, as all *her* actions had sprung from an holy adherence to the true faith, and therefore must, and would, have their reward. She was consoled to find this pious Rabbi, so decided in his approbation of her conduct, and left him to make arrangements for the seven days of close mourning requesting him to have an especial eye to the conduct of Leopold, as she should not be able to carry into effect her plan respecting him, until the expiration of that period, which he engaged to do. Solomon De Lissau saw the implacable spirit of his wife, in a light so painful to his feelings, that although he could not take any direct measures in behalf of Emma, because of his absolute promise not

to interfere, yet he determined to watch for, and fully second, any opportunity that might present itself, to put an end to a system of tyranny and persecution, which he detested, and restore his child to that situation in his family, which she had an undoubted right to enjoy. This determination, he, however, concealed in his own bosom, resolving, should Rabbi Colmar venture to oppose him on this point, rather to dismiss him from his situation, than submit any longer to be dictated to in his own family in a manner so degrading. Such were the opposite plans of each party, when a simple occurrence facilitated and effected the liberation of the cause of so much needless contention, though the liberation made no improvement in *her* happiness, or of those most interested for her.

CHAPTER VII.

ZEAL WITHOUT KNOWLEDGE.

"My people are destroyed for lack of knowledge : because thou hast rejected knowledge, I will also reject thee."

Hosea, iv, 6.

"Woe unto them ! for they are fled from me, destruction unto them ! because they have transgressed against me ; though I have redeemed them, yet they have spoken lies against me."

Isid, vii. 13.

Those Jews who took a decided part with Anna De Lissau, in the matter in dispute between her father and herself, were numerous, zealous, and frequent in their attendance on her during the period of close mourning. Their unqualified approval of her conduct, tended much to tranquilize her agitated feelings, and to restore the wonted tone of her

mind. Thus encouraged, she scrupulously observed all the usual ceremonies attendant on the death of so near a relative, and though denied the privilege of rending her garment over the corpse of her mother, yet it *was* duly rent according to custom. Her own hands adjusted and kindled the memorial lamp; covered the mirrors in her apartment with white cloths, and placed next the lamp, a basin and ewer, (filled daily with fresh water) and a towel. She also sat seven days on the floor of her apartment, without shoes, and wearing the rent robe, in token of her bereavement; and she received the visits of her condoling friends; nor did she fail to have prayers recited before her morning and evening, by devout men, who attended for that purpose, and greatly extolled the zeal with which this holy matron observed every minute rite, either customary, traditional, or purely cabalistic. She thus closely resembled her ancestors, the pharisees, noticed by the Lord of Life, in the Gospel, by St. Matthew, xxiii. 23.

Solomon De Lissau was a silent, but not unmoved spectator, of these scenes of ex-

ternal piety, and he mourned in secret over the narrow bigotry, and mistaken zeal of his wife, and her eagerness to perform useless ceremonies to honour the memory of that parent, whom while living, she had unnecessarily and painfully wounded, by an act, as unjust in itself, as it was afflictive to the departed. He however interfered not in what was passing, but employed his leisure hours in forming the mind of his ward, who had lately left school, to become an inmate in the house of his kind guardian. Leopold, who was now almost emancipated from the immediate government of Rabbi Colmar, was frequently of the party, and a cordial affection united the promising youths in a bond of friendship, which the benevolent parent saw with pleasure, and crowned with his approval; nor did his wife interfere in this point, as the young gentile conformed to the rules of the house; shewed no bias towards the tenets of christianity, and was remarkably docile and respectful to her, and Rabbi Colmar, who, at his patron's request, condescended to give lessons, in the French and Italian languages, to young Sydney, previous to his attendance

in the counting house he was to enter according to a clause in the will of his late father.

Leopold was now a frequent visitor to his mother's apartment, but she easily saw that Sophia was the object that drew him there, and though she wished the boys to love and cherish an affectionate regard towards their lovely sister, and encouraged them to do so, yet attentively observed Leopold's movements and for a long time he found it impossible to speak in private to Sophia. However, one morning, as she was returning from receiving her daily Hebrew lesson in Rabbi Colmar's room, and her mother had remained behind, in conversation with the holy man, Leopold met his sister, and embracing the unexpected opportunity, requested her to meet him, if possible, the next morning, in the same place, as he had something to shew her, which he was sure would give her great pleasure, if she would endeavour to be punctual; "but," added he, "perhaps the present moment is the most favourable one we may meet with, and I will not detain you long, my dearest Sophia." So saying, he drew her along towards the foot of the back staircase,

when she hastily reminded him that their mamma had strictly commanded her never to enter the Nazarene servants' chambers, to which those stairs led. Leopold assured her he was not leading her to any of those rooms, and giving her no further time for reflection, he hurried the reluctant girl up the flight of stairs, and along a dark narrow winding passage, which was terminated by a small door; at this he tapped twice, very gently, and it was opened by some person within, with caution, who, after admitting them, closed it again very softly, as if afraid of being overheard. Sophia, greatly surprised, cast a quick glance round the small chamber; it was lighted by a window in the roof, and but scantily furnished, having only a little table and stool, and a mattress and cover, on a very small bedstead, but the inmate of the apartment, soon rivetted all her attention, for notwithstanding the time that had elapsed, and the coarse brown stuff-frock, and check-apron, she wore, Sophia recognised the features of her sister, and in an instant rushed into her embrace, bursting into tears of mingled joy and astonishment at finding her at such a

moment, and in a situation so unaccountable. Emma, on her part, pressed the beloved child to her bosom, with eager and passionate tenderness, and their tears mingled together, while Leopold, as much affected as either, folded his arms about them, and declared this was the happiest moment of his existence. After a few moments thus spent, he reminded the delighted sisters that they must now separate, ere Sophia was missed by her vigilant mother, and Rabbi Colmar, and he promised the wondering girl an explanation respecting Emma, provided she kept her visit secret, and did not let her mamma know where she had been;—"but," replied the ingenuous child, "You do not wish me to keep a secret from mamma?"—"If you reveal this however," returned Leopold, "Emma will suffer for it."—"And severely shall she suffer for it," exclaimed a well-known voice, and in an instant Rabbi Colmar, and their mother stood before the petrified group! Her eyes sparkled with indignation, as (unable to give vent to her anger in words) she sternly gazed on them a few moments in portentous silence. Sophia amazed and terrified at her mother's

aspect, involuntarily clung to Emma, who had retreated to the farthest corner of the room, pale as death, and trembling with apprehension, while Leopold, recovering from his first surprise, looked boldly at his mother, and seemed resolved to brave her displeasure. She aroused by the action of her favourite daughter, and enraged to see her hanging on the unhappy object of her hatred, stepped forward to separate them, which she did with a violence that threw Emma against her bedstead and cut her head severely; Leopold raised her in his arms, and seeing her temples bathed in blood, concluding she was killed, uttered a piercing and lamentable cry, which was loudly echoed by Sophia, whom her mother was attempting to force away. Nor had Rabbi Colmar been idle, while his patroness had been giving vent to her passion; he had been worthily employed in wringing the neck of a tame goldfinch, which had long been the favorite companion and solace of Emma's solitary hours.

The small apartment which was devoted exclusively to the private use of Solomon De Lissau, was immediately under Emma's; he

was at this time engaged in his devotions, when the unusual bustle over his head, arrested his attention. He was surprised to hear the murmur of voices where the stillness of death generally reigned : but surprise gave way to alarm, when he heard the cry of Leopold and Sophia in *that* part of his house, and he hastened to the spot, to ascertain what had happened. What a scene met his astonished view ! in one corner of the chamber was Leopold, supporting Emma, whose pale features were disfigured with the blood which had copiously streamed from her head, and fell on Leopold's hands and dress ; near her stood Rabbi Colmar, having still in his hand the bird he had so spitefully destroyed, and next the door was his wife, her lovely features distorted with passion, as she was dragging away Sophia.—A few words from Leopold explained the scene, and Solomon De Lissau's benign aspect wore an expression of serious displeasure, as checking the inward feelings of his mind, he desired his wife and the Rabbi to quit the apartment, and meet him in his study, in the evening.

Anna was about to reply, but he repeated his request in a decided manner, and ashamed, at the moment of her conduct, she obeyed, and retired with the offended tutor. The tender father then assisted Leopold to remove the object of such unnatural dissensions, who had fainted from loss of blood and agitation, to his own apartment, where her wound was examined by the family surgeon, and found to be severe, but not dangerous, if she were kept quiet. Leaving her brother to attend her, and soothe her feelings, Solomon De Lissau, refusing to join the family at dinner, or see his wife till the hour of appointment though she sent repeated messages to request an interview, shut himself up in his study, to consider the most efficient means to put an end to his wife's conduct to his daughter Emma, instigated, as he knew it to be, by zeal without knowledge. After mature deliberation, he formed his measures, determining to carry them into effect, with firmness, and then calmly awaited the expected interview which was punctually attended to, at the time named, by Anna De Lissau and the Rabbi.

His pale features were clouded with displeasure, for he considered himself aggrieved at the unceremonious manner of his dismissal in the morning, by which his pride had been deeply wounded : and *her* countenance was less haughty than usual, and wore an air of uneasy expectation, as she glanced at the unusually solemn manner of her husband, and the decision his aspect expressed. He received them with cold politeness, and requested them to be seated, and listen without interruption, to his unalterable determination, as to the future government of his family. He then briefly recapitulated the conduct of both, for some years past, which had sorely afflicted him, though it had been borne in silence, and the rather as he admitted that their actions had been, and still were, influenced by religious, though very mistaken, zeal, according to his views of the subject ; "but," continued he, "it is now time to alter your line of conduct, and it is my fixed determination—that my eldest daughter shall have her proper rank in my family. Nay, interrupt not what I have still further to say,"

(for Anna De Lissau rose in haste, and was about to reply with evident anger) “remember—our future happiness, and even our very union hangs on the decision of this dispute; it is the crisis of our fate, and I solemnly declare, if I cannot carry the point of uniting the whole of my family in one lovely bond of concord and love, a divorce shall end that union I once fondly hoped would terminate only with my existence.” Then turning to the astonished Rabbi, he assured him of his high estimation of his talents and devotion, but that he neither could nor would, in future, allow him to interfere with his authority, as head of his family, and sole judge of the conduct to be observed by them. Anna replied to her husband with her usual manner, but he assured her, it was useless to debate the matter, and, requesting to be favoured with her final decision, by the same hour in the following evening, left her, to attend the chamber of his daughter. When they were alone, the Rabbi desired leave to retire and consider the new state of affairs, and promised to assist Anna with the result of his delibe-

tions early on the following day. He was exact in his attendance on his valued patroness, whose languid appearance plainly indicated that she had passed a sleepless night. The expression of his features reassured her depressed spirits, and she requested to know his mind, at the same time assuring him, she could not endure the idea of being separated from an husband she tenderly loved, notwithstanding his errors.—“Nor need you,” replied the Rabbi, “if you will, as heretofore, be guided by my counsel, I have dedicated the past night solely to prayer and meditation, on this important subject; nor has sleep closed my eyes for one single moment. Indeed, how could I repose, when the bosom of the noble Anna was the seat of sorrow? My opinion, most excellent of women, is this;—we have pursued a wrong course to accomplish a right end, and in so doing I have been more to blame than yourself, though I dare aver our motive was solely the glory of the Most High: but, on reflection, we must see, that to cure your unhappy child of heretical opinions, we ought to have used the invincible

weapons of infallible truth, instead of which, we, in our zeal for the holy cause, exiled her from your presence, and the influence—the benign influence, of your godly example, and cast her among the most ignorant of the Nazarenes! I advise therefore that you comply with the demand of your husband, and endeavour to retrace your steps. Conceal, for the sake of the cause, your real feelings towards the wretched being, and receive her under your care, perhaps the Holy One may reward your noble and holy self-denial by her conversion; at any rate it will be an action highly meritorious in you, and cannot fail of an ample reward; but watch her narrowly; compel her undeviating obedience to our sacred rites; keep her, as much as possible, from private intercourse with Sophia; and, while under your eye, she fulfils the daily duties of a Jewish female, take care that she has no opportunity for any Nazarene worship. I had thought to have resented your husband's conduct, and left him,—but, on mature deliberation, I will pass it by, for your sake, and remain, that I may advise with, assist your

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labours, and strengthen your hands, for the work before you is as arduous as it is meritorious." Anna De Lissau, seeing no alternative, consented to follow his counsel with some modification, and they met Solomon De Lissau in the evening with alacrity. He was so delighted with the ready acquiescence of his beautiful wife, that he folded her to his heart with a tenderness he had long been a stranger to towards her, and received the Rabbi's salute with great kindness, assuring him of his cordial reconciliation. A week restored Emma to convalescence, and her place in the family, and her mother pursued towards her with peculiar exactness, the line of conduct laid down by Rabbi Colmar, so that she often had to regret the exile she had so long been the subject of. She had, however, no other alternative than to obey the mother she owed duty to, as the author of her existence, with alacrity, and leave the event in the hand of the God of her mercies, whom, she felt assured, was leading her, though through a thorny path, in a right way to a city of habitation. Sophia, and indeed all the

children, rejoiced to have Emma with them, and the two girls had a little apartment fitted up for their use, but they were not allowed to occupy it alone ; for Sarah, Anna De Lissau's personal servant, and a zealous Jewess, was their constant attendant, and slept on a small couch, near the one assigned to them ; nor did she ever leave the sisters when out of their mother's chamber, who now began to resume her place in society, as usual, being assured that her watchful attention was well and ably continued by Sarah, and her indefatigable coadjutor, Rabbi Colmar.

CHAPTER VIII.

FESTIVALS AND FASTS.

“Bring no more vain oblations : the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting.”

“Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.”

ISAIAH, I. 13 14.

“Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.”

ISAIAH, XLVIII. 1.

A few months after the changes recorded in the preceding chapter, Julius, the youngest son of the family, was seized with an illness of an alarming nature. Its violence seemed to baffle the skill of the medical attendants, and it increased with a rapidity that almost

precluded hope, and filled the heart of his mother, in particular, with deep affliction. At this eventful crisis, when death appeared to hover over the couch of the young sufferer, Rabbi Colmar proposed, that the child should be prayed for in the synagogue, and have his name changed, this observance having in his memory often been of wonderful avail in the last extremity, when all human assistance had been found useless. Solomon De Lissau seemed to think lightly of this alternative, but Anna thankfully adopted the Rabbi's hint, and declared it revived her hopes, and should be tried. This being the eve of the sabbath, she requested the holy man to go in person, and carry his proposal into immediate effect. He did so; and on his return proceeded to the bedside of the little boy, and saluted him by his new name, wishing him a speedy recovery, in the name of the Healer of Israel. Anna sat down by her child to watch the effect of a measure, in which she, as well as Rabbi Colmar, placed almost implicit faith, but her husband not at all entering into their views, administered to his son a medicine, which he hoped might,

under the divine blessing, be of service, and then retired to his little oratory, to pray for the restoration of his child. Meantime, symptoms of an important crisis appeared, and after a severe struggle, the invalid sunk into a deep slumber, which lasted several hours; his parents and the Rabbi watched in silence, by his couch, during this period of anxious suspense. At length he awoke evidently refreshed, and the Doctor, who had entered while he yet slept, pronounced him out of danger. What a moment of exultation was this for Rabbi Colmar and his patroness! they ascribed the change solely to the influence of the new name Julius (now Daniel) had received, and Anna smilingly asked her husband, whether he still retained his former opinion on this subject. He replied not to the fair enquirer, but hastened again to his private apartment, to breathe a fervent thanksgiving to Him, whom *he* firmly believed had in his mercy blessed the means, and graciously answered the prayer, previously offered by him on that spot.

The next day, while De Lissau was in his wife's apartment, who was assisting Rabbi

Colmar to prepare a garment of fringes, an old woman called on them, to request their advice how to proceed under a misfortune that had befallen her daughter. The case, as she stated it, was simply as follows :—" You know, madam," said she, addressing herself more particularly to Anna De Lissau, " what a fine boy my daughter Miriam has, for you have often admired him. There is not a more industrious man than her husband is, though poor, nor any among our nation that keep closer to our religion than we all do, and we shun, as much as possible, all intercourse with the Goyim around us, but, as we are too poor to keep a Nazarene servant, we have an old Goya, who comes on the sabbath to attend our fire, and from this wicked creature proceeds our present trouble."

"What has she done?" demanded De Lissau hastily.—"She has set an evil eye on my darling grandson!" exclaimed the weeping Jewess, "and I foretold it, for she looked at the babe very earnestly last sabbath week, as he lay on his mother's lap, while she was stirring the fire, and began to praise his beauty ; I was, as you may suppose, madam,

greatly alarmed, and instantly breathed a secret curse on the old hag, in order to prevent the mischief; but in vain. Alas! the child fell sick the next day, and has continued to grow worse ever since, poor thing! He has fallen away in a frightful manner, and I am come to ask what I shall do to counteract the old Goya's spell,—an evil death betide her!” Solomon de Lissau was about to reply, in a manner not at all in accordance with the old matron's view of the case, when Rabbi Colmar, very gravely, requested his leave to adjust the matter; and taking the complainant to his own apartment, gave her directions how to proceed, to deliver the bewitched infant. For this purpose he gave her an infallible amulet, composed of parchment, on which was written certain cabalistic figures, this he desired her to suspend about his neck, repeating certain prayers, at peculiar times, and on a particular day carrying the babe nine times round an oak, in a place to which he directed her. All this poor old Rebecca promised to observe faithfully, and departed, greatly relieved in her mind, as she placed full confidence in the Rabbi and Anna, and in all

cases of real or imaginary trouble, was accustomed to consider them as oracles of wisdom and truth.

On the return of the Rabbi to Anna's apartment, her husband entered into a serious conversation with him, on the subject of Rebecca's visit, and asked the Rabbi whether a man possessing, in all other respects, so sound a judgment, could really believe in such absurdities, as formed the basis of her trouble. Colmar replied in the affirmative, and warmly entered into a defence of this and other matters of faith, equally delusive, which he supported by many arguments, considered by *him* unanswerable. De Lissau heard him patiently, and an expression of mingled pity and regret stole over his fine features, as he saw talents so brilliant, degraded by sentiments so superstitious, and even puerile, but he knew by experience the obstinacy and dogmatical pride of the Rabbi, and felt a delicate reluctance to give pain to one who was a dependant on his bounty; as usual, therefore, he retired from the contest, and quitted the apartment, leaving his wife and her sanctified companion, to express to each other

their regret at the peculiar notions, and unorthodox opinions, held by a man, in all other respects, so truly valuable and uniformly benevolent.

In a few days Rebecca returned to thank Rabbi Colmar for his advice and assistance, which had been, she declared, of singular efficacy, inasmuch as her grandson was not only much better, but had also cut two teeth ! all which she implicitly ascribed to the amulet, aided by the means prescribed, and went away blessing and praising the good Rabbi, though De Lissau was sceptical enough to acquit the old Nazarene of witchcraft, and dared to assert the babe's indisposition was owing to the identical teeth it had been relieved by cutting.—In this knotty case however, his wife and the household was on the side of Colmar, who was now fully occupied by superintending the preparations for celebrating the Passover.

The sisters, under the immediate eye of their mother, (who compelled Emma to assist in every minute observance, yet would not trust her in any) were also equally employed. Sophia enjoyed the company and aid of Em-

ma, and seemed every day to increase in affection for her, but warned by her Rabbi and mother, she would not enter into any conversation, with this beloved sister, on religious topics, for as Sophia increased in years, she became more and more devoted to the faith of her ancestors, and was at a loss to conceive how Emma, who in every other respect she considered a faultless being, could for a moment differ from her mother and the good Rabbi, on these points. It was true, Emma herself had never entered on the subject with her, but her excellent mother and Colmar had told her it was so, and they could neither err nor be mistaken. She therefore prayed every day in the native simplicity of her affectionate young heart, that her only and most beloved sister and companion, might be converted to the true faith of the Jewish nation, while Emma, on her part, when in secret, as fervently sought at the throne of grace, on behalf of the lovely child, whose endearing tenderness had entwined about her heart a tie inexpressibly sweet and affecting.

The mode of celebrating the Passover by

the Jews, even at the present day, exiled as they are, and without temple, altar, or priest, is deeply interesting to a christian observer, whose mind, carried beyond the sight of the thing signified, spiritually views, in the peculiar emblems used at this imposing ceremony, the symbols of the true Paschal Lamb, the Lord Jesus Christ, who is the glorious Passover sacrifice, slain for his elect Israel.

The leaven having been cleared away with scrupulous care, the family ceased to eat leavened-bread, or any other article of that kind, by ten in the morning of the day, on which the ceremony of the Passover was to be celebrated in the evening; and Leopold, as eldest son, fasted in memory of the slaying all the first-born throughout the land of Egypt. Rabbi Colmar, in person, assisted to cleanse all the utensils and vessels of plate, china, and glass, and the wooden tables, and dressers of the kitchen. All other articles for use at this festival, were new, or such as had been reserved from the preceding year. The Nazarene servants were closely watched to ascertain that they brought no leaven into the house at this period, for most strictly do

the Jews of the present day observe every minutia of the Passover, and all its ceremonies, both written and traditional. Alas! the letter alone remains to them;—the glory is departed; the spirit is not discerned; the veil is on their hearts; the great antitype of this solemn feast is hid from their eyes. In their observances they may truly be said to “sow the wind;” the awful consequence of which is declared by the lip of infallible truth to be, that they shall “reap the whirlwind.” Christian reader! thou, who art concerned for the true peace of Jerusalem, which is indeed hid from her eyes, Oh, lift up thine heart to the Most High, and join with the royal Psalmist in saying—“Oh that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

On the commencement of the Passover-eve, all the males of the family repaired to the synagogue; while Anna and her daughters remained at home, to prepare the chamber for the celebration of the ceremony. They decked the table, which was large enough

for the whole household to surround, with a cloth of snowy whiteness, and sat on it a cup for every person, and a book for each one, containing the prayers used at this time. In the centre of the table stood a large dish on which was laid, folded in separate napkins, three very large cakes of unleavened bread, differing from those used for food, and distinguished from each other by peculiar notches, according to which they were placed to be made use of in the ceremony. On this dish was also placed bitter herbs and a cup of salt water, into which they were dipped (during the observance of these solemn rites) and eaten in remembrance of the bitter bondage of Egypt. Small balls, composed of apples, almonds, &c. pounded into a paste, were placed there as symbolic of the bricks and mortar among which the Hebrews worked at that ever memorable period. The shank bone of a lamb, roasted, was among these emblems as a memorial of the Paschal Lamb, commanded to the children of Israel, and which may not be eaten, as there ordered, out of the holy city. An egg roasted, completed the articles set on the dish.

The duteous children of Solomon De Lissau next arranged a couch for their revered father to recline on, while he presided at the performance of the ceremony, and concluded their labour by placing ewers filled with water, and basins and towels, that they might pour water on the hands of all who partook of the Passover, the meanest Hebrew servant not excepted, according to ancient usage; for on the night of their great deliverance there was no distinction of persons, but *all* the children of Israel were free.

The Nazarene servants were commanded to keep closely in their kitchen, during the ceremony, nor were they, or any one, but the true seed of Abraham, allowed to witness it; indeed on the preceding year, Anna had discharged two servants, who, by indiscreet curiosity, had been tempted to listen in the antichamber, and who had been caught there when the chamber door was, according to custom, set open, while the assembled family repeated the malediction contained in Psalm LXXIX. 6.

On the return of Solomon De Lissau from the synagogue, his blooming offspring crowd-

ed about him and their mother, to receive the wonted benediction, which was bestowed according to their respective ages, and with a tenderness equalled only by the filial piety and reverence of the young recipients, who next dutifully bowed their young heads to receive the blessing of their honoured Rabbi, who at such seasons looked less austere, and appeared to yield, for the moment, to the softer feelings of human nature, while he surveyed the beautiful and affecting picture of blooming youth paying the just tribute of respect to their parents and elders, in practical illustration of that holy and delightful injunction, which commands children to honour the authors of their being, and reverence their teachers and elders. *This* branch of Jewish practice, is most earnestly recommended (with certain modifications, more adapted to the spirit of christianity) as highly worthy the attention, consideration, and imitation of juvenile christians, of the present day.

Four cups of wine are used at the celebration of the Passover, on its eve; but as the ceremony is not continued in one unbroken

period until its close, the family, after reaching that part at which the third cup is taken, removed, for the present, the centre dish, containing the symbols, from the table, to set on a plentiful supper ; after which, the rites were resumed, and closed by Solomon De Lissau's blessing and breaking a portion of unleavened bread, reserved for that purpose, a piece of which he gave to every person present, after blessing and giving the fourth cup of wine. (e) The next day was kept as a most holy day, and in the evening the same ceremony was repeated, with this addition, at the close of it—the assembly began to number the days of the first-fruits. Leviticus, xxiii. 15, 16.

The next day, and the two last of the Passover, were also observed in a solemn manner, as holy days. It may here be explained, that the reason of these double observances in lieu of the one day commanded in holy writ, is occasioned by the difference of time, in the various places where the Jews are dispersed, from that in the sacred city, and the doubt, thereby, of the exact day ; besides other reasons not relevant to this narrative.

The feast of the first-fruits, otherwise called the feast of weeks, followed next in order, in the Jewish ecclesiastic year, but it was merely observed by the usual distinction of abstaining from servile work, and attending synagogue worship. This was also observed two days, and is, as well as the Passover, a period calling for the attention of the christian to its antitype. The one setting forth the glorious and wonderful atonement of our precious Redeemer, and the other, being the epoch of the miraculous descent of the Holy Spirit on the apostles, as the blessed fruit of his ascension, and in accordance with his own most gracious and divinely consolatory promise, John's Gospel, xiv. 16, 17. Soon after this feast had passed by, death again revisited the De Lissau family, and carried off Sarah, the favourite and confidential servant of Anna, who considered her demise a serious calamity: for she was a most bigoted Jewess. and watched indefatigably night and day over the household, to see that religion, in its minutest forms, was exactly adhered to. She expired, after an illness of a few days. during which Rabbi Colmar, and her mis-

tress, constantly attended her, in a calm and peaceful manner, in full possession of her intellects to the last, and repeating the confession and declaration of the unity of God in a clear and distinct manner, fully assured of eternal happiness ! Thus died Sarah Cohen, and thus perish thousands and hundreds of thousands of the Jewish nation ! Oh Lord ! *how long ?*—This lamented domestic was buried as though she had been a daughter of the De Lissau family ; and a stone was placed over her grave with a suitable inscription. As the departed had never been married, and therefore had no son to pray in her stead daily in the synagogue for eleven months, Anna paid a poor devout Jew to undertake that pious office, and also made an offering to the synagogue that the soul of Sarah might be prayed for at the great festivals, when prayers are put up for the dead. She then placed in the family, in Sarah's situation, a pious widow, but *she* never attained the same height in her lady's esteem, because of the sweetness of her temper, which led her frequently to palliate the faults of those about her ; besides which she was suspected of an

inclination to favour Emma, and soften her trials.

Anna De Lissau, therefore, and the Rabbi, doubled their personal vigilance, to guard the family from any possibility of being infected by the dreadful taint or influence of Nazarene heresy.

CHAPTER IX.

FASTS AND FESTIVALS CONCLUDED.

“When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear.”

ISAIAH, 1. 15.

Sophia being now considered of an age to fast, according to the rites of her religion, the Black fast, of this year, was chosen for her initiation into that part of her duty, in preference to one immediately preceding it, but considered of minor importance, as it regards its observance. The latter, and minor fast, is in memory of the breach made in the walls of the holy city during its siege. But the Black fast is a solemn memorial of the total and awful destruction of Jerusalem, after the

crucifixion of the Prince of Peace, whose predictions respecting its utter desolation, were then wonderfully and fearfully verified, both in the spirit and letter of his prophetic word.

A short Lent precedes this fast, which is strictly observed by the Jewish nation, though of human origin, and with all its ceremonies self-imposed. It commences on the eve of the day, when the last meal, consisting chiefly of fruits, is eaten, sitting on the ground. They then repair to the synagogue to read the book of the Lamentations of Jeremiah ; nor do they taste food of any description during this, or any other fast, until the eve of the day, when the stars are visible. The peculiarity of *this* fast is farther marked by a total negligence of dress, and the use of any ornaments or personal comforts. It is a day set apart for visiting the different places of interment, which are opened only for funerals at any other period of the year. A view of these solemn, and neatly kept, receptacles of the dead, forms, at this time, an affecting and interesting scene. *Here*, as Jews, of all ages, and both sexes, wander pensively among

the tombs of their departed relatives, with faces pale and sad, and garments disordered and unadorned, wearing every appearance of desolation and misery, the heart is forcibly reminded of the striking contrast between their present degradation, and the ancient splendour of their national glory. And the christian, in compassionate sympathy, sighs over the deluded wanderers, acting from the impulses of zeal without knowledge, and eagerly fulfilling the letter, while the spirit is hid from them ! Equally dead in their souls with those among whose remains they are straying, and visibly under the awful effects of that fearful imprecation, uttered by themselves, as it were prophetically.—Matthew, xxvii. 25.

Sophia went through this, her probationary fast, with great firmness, though so young, and breathed no complaint, though her parched lips, flushed cheeks, and languid eye, shewed that the exercise was a painful one. But she was eager to shew her pious zeal, and her mother's caresses, and the warm encomiums of her Rabbi, overpaid all she had suffered ; besides which, as a reward for her

piety, he presented to her, the very next day, her Name-verse, beautifully written in Hebrew characters, on parchment, with his own hand. The young devotee received this gift with joy and reverence, and hastened to commit the sacred verse to memory, that she might repeat it, according to custom, the last thing after saying her night-prayers. This verse, delivered with so much ceremony, and received as a gift so important, is extracted from the Psalms of David, and the first and last letter of it must be the same with those forming the recipient's *Hebrew* name, which in this case was Zipporah. (t) After the above fast, the next holy day, of any importance, was the new year. For as Passover is the commencement of the ecclesiastic year, so this period ushers in the civil one, and is observed with great solemnity. Trumpets are blown in the synagogue, where full service is performed, commencing at dawn of day, and continuing till after the additional morning services are completed. The devout men wear their burial dresses; a full assembly of women are discernible in the latticed galleries; the solemn prayers for departed souls,

are sung; and, if at any time, the heartless form of modern synagogue worship can be said to have the *external* of devotion, it is at *this* period, and on the day of atonement. The people, at this time, salute each other with the wish that their names may be *written* in the book of life; for they believe that the destiny of every person, for the year, is decided in heaven on the eve of this festival, though the sentence is *written* only and *not* finally and irreversibly *sealed* until the eve of the day of atonement; which is commemorated on the tenth day of the same month, Leviticus, xxii. 27.

The sentence is thus believed to be suspended and remediable, during these ten intercalary days, which are past in earnest attempts to procure a propitious decree; for the Rabbins teach that—"prayer, penitence, and alms-giving, can, and do, avert the evil decree."—And so truly are these means accredited, that this sentence is inserted in the prayer books, used at the new year and day of atonement.

Sophia and her sister accompanied Anna to the synagogue, on the new year's day, and

heard the trumpet sounded, and witnessed the blessing given by the priests to the people, according to the ancient manners traditionally preserved. The form of blessing used at this ceremony, is the one commanded to be used, in Numbers ; vi. 24, 25, 26. Previous to the priests (*u*) ascending to the place, where the law is deposited, and from whence they pronounce the benediction, all those of the congregation who are Levites by descent, attend and pour water on the hands of the priests.

The length, solemnity, and novelty of the new year service, made a deep impression on the mind of Sophia, who had never seen the *whole* of it before, and whose daily lessons for some weeks preceding, had all tended to fix on her young heart a reverential feeling of devotional anticipation. And never perhaps had superstitious bigotry inhabited a shrine more beautiful. She firmly believed all she was taught, and was *sincere* in *her* mode of worship ; in *her* opinion, her creed was an infallible one, and Judaism the only way of salvation ; she, therefore, from a fixed principle of heartfelt, though mistaken piety,

eagerly attended to all the observances taught her by the Rabbi and her mother, and as the natural sweetness of her temper, blended with all she performed, and pervaded every action of her life, her devotions were tender, yet sublime. The mild, yet earnest, expression of her lovely features, when thus engaged and her supplicatory addresses, breathed evidently from the inmost recesses of her bosom, often caused Emma the most exquisite feelings of regret, for the pitiable delusion of one whom, nevertheless, she could not but regard with admiration and affection.

The day preceding the eve of the day of atonement, Rabbi Colmar selected two white-feathered fowls, and killed them in the presence of the assembled household, as a memorial of the offerings made in the holy city, for the sins of the people, which sins *blood* alone *could* atone for. The blood of the fowls he poured on ashes, and covered it over according to custom. Next day the males of the family went to synagogue in the morning, and, among other duties, gave alms liberally to the poor; and Rabbi Colmar, and other devout men, underwent the discipline of

receiving thirty-nine stripes; which, however, at the present day, is a mere ceremony, being so lightly inflicted, as to be, in reality but a solemn mockery. The family then returned home, to prepare for the rites of the fast, which commences precisely at eve, and is attended to with zeal and reverence, even by the most profligate of the Jewish nation. On this day also a custom prevails, which in itself, is truly laudable,—the reconciliation of enemies, and forgiveness of injuries, which by the interposition of friends, is often effected at this period; for peace-making is a meritorious act among the Jews, and therefore eagerly engaged in by the devout among them.

Near the commencement of the evening, the last meal was served up, and sparingly partaken of; it consisted, chiefly, of boiled fowls, and chicken broth. When it was over, the sabbath lights were kindled, and the tables covered with cloths, as on that holy eve; a single wick, in the manner of the memorial light for the dead, was also left burning, and the whole family repaired to the synagogue, where they witnessed the solemn service of

the evening ; during which, one of the principal men among them, ascended the reader's desk, and annulled, in the name of the whole congregation, all vows entered into by them, since the preceding day of atonement, declaring them to be void, and as though they had never been made. The vows, thus annulled, have no reference to commerce, or dealings betwixt man and man, but solely regard spiritual and devotional subjects. Between nine and ten the assembly broke up, with the exception of the more devout part of it, who remained all night in the exercise of fervent devotion. Among the latter was Rabbi Colmar, who was always foremost in all acts of piety, and looked down, on these occasions, with contemptuous pity, on those whose external observations were less rigid than his own. The congregation reassembled at five in the morning, and continued all day in prayer until evening ; and, as on new years' days, presented the appearance of sincere devotion. The females, all habited in white, and without ornaments, wearing an air of serious attention, each deeply engaged with her prayer-book, and seemingly absorbed

in the duties of the day, formed a spectacle deeply interesting. Among these, Anna and her daughters were conspicuous: her acts of devotion were frequently impeded by applications from her less informed neighbours, to find the appropriate prayers for them, and point out, from time to time, what part of the service was performing below; for though most Jewish matrons can read Hebrew, as it were, mechanically, but few of them comprehend its import; there are indeed, (and were at the epoch alluded to in this narrative) prayer-books, with Hebrew on one side of the page, and English on the other; but then, of the few who read Hebrew mechanically, fewer still could read English; and even at *this* day, much ignorance prevails among Jewish females, though the happy extension of education has of late reached, in many cases, even to them.

Sophia passed through the long and severe services of this day with remarkable fortitude and waited with great patience for the sound of the trumpet, which concludes the whole, and dismisses the assembly to their homes, to break their rigorous fast, and refresh their

wearied bodies after this fatiguing will-worship. On the preceding eve, the people had saluted each other with the affectionate wish, that their names might be sealed in the book of life ; but on separating at night, the joyful assurance that the wish was granted, seemed to prevail among them. When the sumptuous break-fast, provided for the De Lissau family, after their return from synagogue, was over, Rabbi Colmar and his pupils adjourned to the spot previously marked out, for the erection of a tabernacle, and commenced working on it for an hour that night, it being a meritorious act to do so. The five days between the day of atonement and the feast of tabernacles, are considered as days of plenary indulgence, during which the nation, newly absolved from the sins of the past year, may relax from pecuniary observances, and enjoy innocent recreations. During these five days, Rabbi Colmar released his pupils from their usual studies, and assisted them to complete the tabernacle, while Anna and her daughters ornamented its sides and roof with flowers and gilded fruits. When completed, Solomon De Lissau looked in on them, and

allowed it to be a tasteful apartment. It was a large circular pavilion, with a latticed roof, through which the stars could be seen; this being an indispensable rule in these structures, according to traditional law. The latticed roof was thickly interwoven with boughs of trees, and such flowers as the season would afford, and a profusion of fruit, covered with leaf-gold, glittered among the foilage. The walls were hung with white linen, and large mirrors reflected the evergreens, placed all round them. The sabbath lamp was suspended from the centre of the leafy-roof, and round it hung a quantity of coloured lamps, elegantly disposed, and shedding a brilliant glow over the fairy scene. A carpet covered the floor, and sofas were placed around the table, which, covered with a cloth, and abounding with delicacies, completed the whole.

On the eve of the fifteenth day, (Liviticus, xxiii. 34.) the family, on their return from synagogue, repaired hither to bless the bread and wine; and here they took their meals during the seven days of the feast; here also were deposited, and used, the palm and

myrtle boughs, and citrons, at morning prayer, in accordance with the command,—Leviticus, xxiii. 40.—The last and great day of the feast concluded this long train of holy days, and restored the family to its wonted order.

It was at this feast that the blessed Redeemer spake such gracious and life-giving words, that many present bore testimony to him as “the Christ,” St. John, vii. Though *then*, as *now*, the pharisees received him not; for the veil was on their hard hearts, and he was unto them a rock of offence.

The feast of Lights was the next observance, in order. It was not attended with any particular solemnity; but merely consisted in lighting wax-tapers, during a week, beginning with one, and increasing the number every evening, until there were eight tapers burning. A short prayer was used by the master of the house, while arranging and kindling them. The origin of it is said to be from a miracle, which happened during a strait siege, in the time of the second temple, when the holy oil, for the perpetual light was expended, and miraculously renewed, until the raising

of the siege. The fast of Esther, and the feast of Purim, closed the year; the origin, and particulars of which, are fully detailed in holy writ. On the eve of Purim, the roll of the book of Esther is read in the synagogue, and the service is anything but devotional; for the children are allowed to bring with them small wooden hammers, with which, whenever the name of Haman is mentioned, they knock on the seats, and create a scene of uproar, extremely inconsistent in a place of worship. A fair is also held at this feast, near the great synagogue, Duke's place, but to which the lower order of Jews alone resort. At this period, the De Lissau family kept the feast in a manner worthy of imitation; for they kept open house for the poor, during the Purim, and distributed among them warm winter clothing and blankets. At this time, Solomon De Lissau, relaxing from the cares of commerce, mingled freely among his guests, and seemed to enjoy the happiness his diffusive benevolence gave rise to, though *this* year, his generous hospitality was attended with melancholy consequences, to some of his beloved children. One of the

women present gained her livelihood by nursing the sick; this, her usual occupation, was known to Anna De Lissau, but she was not aware that one of her own children was then lying ill, with the small-pox, and that this thoughtless woman had actually just left the bed of infection, to join in the festivity of the day! She was however soon apprised of the fact by one of the selfish woman's neighbours, and, greatly alarmed, dismissed her instantly, with a severe reprimand; but her caution came too late. Joseph, a lovely and peculiarly sweet tempered boy, had hung about the nurse, whom he knew, and caressed her in his endearing way, and before the close of that week, the disorder appeared in him, in all its malignity; every precaution was taken respecting the rest of the children, but Daniel and Emma had also imbibed it. A very few days put an end to all hope of Joseph's recovery, and soon after he breathed his last. Daniel followed him, and the agonised father attended their funerals within a day of each other. Emma, after a severe struggle, recovered from the malignant attack, but so altered by it, that her nearest

relatives could not recognise her. She had never been so peculiarly lovely as Sophia, but had, until now, possessed a very attractive countenance, and it had often been said of the sisters, that Sophia dazzled the beholder, and commanded attention and admiration at the first view, while Emma stole unawares on the affections, without appearing to possess, at first sight, any particular charm to engage the attention or notice of her admirers. Emma bore the change with seeming indifference, and her mother rejoiced at it, as Sophia would now have no competitor in the daughter she had never ceased to hate and persecute ; but her triumph, in this matter, was short, for an overwhelming sea of calamity was fast approaching, and the bright day of her domestic happiness was about to close for ever ! Meantime, after her late bereavement, her devotional exercises were more austere than ever, in which Rabbi Colmar seemed to vie with her. He was now busily employed in preparing Asaph for his confirmation, though he expected little credit from him, for he was an unamiable boy, and extremely indocile and untoward :—ignorance, arrogance, sel-

fishness, and covetousness, seemed the component parts of his mind, and his parents had in vain long strove to alter them. *His* degeneracy, the loss of two youths so very different, and the daily increasing melancholy of his patroness, deeply affected the naturally gloomy Rabbi, though he strove to conceal it while in her presence, and sought to lose all earthly feelings in the length and rigor of his self-imposed fasts, and long nights, devoted to prayer and meditation. Nor could De Lissau prevail on him to relax, in the least, the severity of a discipline, which evidently preyed on his visibly declining health, and appeared likely to affect the brilliant powers of his really superior intellect.

CHAPTER X.

THE UTTER INSUFFICIENCY OF NATURAL
RELIGION, AND PHARISAIC PERFORM-
ANCES, TO SUSTAIN OR COMFORT
THE MIND IN THE DAY OF
CALAMITY.

“The day of their calamity is at hand, and the things
that shall come upon them make haste.”

DEUTERONOMY, XXXII. 35.

“What will ye do in the day of visitation—to whom
will ye flee for help?”

ISAIAH, x. 3.

The feast of the Passover, which immediately succeeded the affecting loss of her children, was not, as heretofore, a time of rejoicing with Anna De Lissau: a daily increasing melancholy now constantly appeared in her.

aspect, and, softening the majesty of her beautiful features, imparted to them an expression peculiarly touching. She filled her place at the ceremony, and appeared as usual amidst the Jewish matrons, in the gallery of the synagogue, and went through the duties of the worship with critical exactness; but it was evident to all who beheld her, that her *heart* was not engaged in the work. The animated zeal,—the glowing fervour,—the profound reverence,—the sublime aspirations,—the peculiar tone of her high devotions, appeared to have subsided for ever,—and an affecting langour, and deep depression of mind, strongly marked all she said or did, whether in the sanctuary or in her own retired circle. Her amiable husband, touched by a change so singular, used every effort, that the most delicate tenderness could devise, to soothe her feelings, and restore her usual spirits,—but in vain; she received his attentions calmly, but evidently without pleasure; and to his repeated inquiries, what he could do to comfort and console her, would only reply by a look of sadness, that pierced his heart; then quitting him hastily to con-

ceal the gushing tear, would immure herself from every eye, and seek in devotional acts of extraordinary austerity, that peace they had been wont to yield her, but now afforded no more.

Rabbi Colmar did not behold, unmoved, this striking change in his kind patroness, and was unremitting in his attendance on her, at every leisure moment. To *his* inquiries respecting the cause of her melancholy, she constantly replied, that she was unconscious of any, though she could not deny the visible alteration. "I cannot," said she, one day, in reply to his anxious desire, that she would repose her trouble in his faithful and sympathising breast, "assign any particular cause for the change you so kindly regret, though I will not affect to say I am not unhappy. A sad and mournful presentiment of evil, which I can neither account for, nor resist, constantly pursues me, embittering my days, and rendering my nights,—oh, how wretched! In former days, when grief invaded my bosom, the rites of our holy religion soothed every care, and sweetened every sorrow: but now, holy Rabbi, *now*, a frightful void alone

remains to me: in vain I fly to religion, in vain I weep, fast, watch, and pray; the bright hope, the holy joy, the sublime and celestial anticipations, that gilded my past days, have fled; and in their stead has arisen a darkness that clouds the future scene, and whispers to my boding heart,—the sun of my happiness is set for ever!”—The astonished Rabbi heard this mournful description in profound silence, she ceased to speak, but he could not immediately reply; the varying colour, and peculiar expression of his countenance, indicated powerful inward emotion, and to conceal it, he retired to an opposite window, but soon recollecting himself, he resumed his seat, and endeavoured to assure Anna, that her dejection, in his opinion, had its rise solely from the shock her nervous system had so recently undergone. To counteract it, he advised her to lay aside, for the present, her peculiar religious observances, and enter into all the amusements, which her year of mourning would admit of. She heard him with that deference he always met with from her, but made no direct reply to his advice, and he hastened away, to brood over similar

feelings to those she had so pathetically expressed, in the solitude of his own apartment.

The first day of the Feast of Weeks, was the day of Asaph's confirmation ; but it was a day of regret to the family. His mother, instead of attending at the synagogue, in all the pomp of dress, concealed her chagrin in her chamber. Asaph went through the appointed portion, but with much prompting from the reader, and only a few select friends attended the usual feast on the occasion.

Sophia saw with affectionate regret the depression of her beloved mother, and used every effort filial piety could suggest to alleviate the change she deplored. Anna, whose love for the duteous child was still as fervent as ever, acknowledged her sense of conduct so gratifying ; but now frequently dismissed her to supply her place in the house, and seemed increasingly to delight in complete solitude, seldom admitting the visits of any, but her most intimate and select friends. This was the situation of the De Lissau family, when an affecting event aroused

the energies of Anna's mind, though the result was a fatal one. She had just recovered the pain of giving her parting benediction to Leopold, whom his father had placed with a merchant, whose principal residence was at Vienna, and thither the youth had repaired with his employers, when a fresh affliction awaited her. A friend of the family who had witnessed her mental anguish at the death of her mother unreconciled, apprised her that her venerable father was at the point of death, and advised her to seek his forgiveness ere it was too late. Anna was inexpressibly disturbed at this sad communication; she well knew the implacable spirit of her father, and felt assured that it would be useless to solicit leave to see him: yet she was determined to effect it, and took the resolution of going to his house, without sending any previous notice of her intention. Solomon De Lissau, and Rabbi Colmar, greatly surprised at so improper a mode of conduct, in vain sought to dissuade her. She assured them her mind was firmly made up to see her dying parent whatever might be the result. "I know not," said she, with an air of wild

emotion, "*what* impels me to take this step, but I *must* go; hinder me not wise Rabbi, nor you my excellent husband; I deeply regret, though perhaps too late, the offence I have given my father, should he be spared"—here she broke off hastily, and prepared for her immediate departure. The proud Rabbi was too much offended, by his late reception, to accompany his patroness, but he rejoiced to learn that her husband, dreading a meeting between two spirits so ungovernable, resolved to escort her, and he saw them drive from the door, with a heavy heart; as his previous knowledge of Anna's father afforded no hope that his displeasure could be appeased. When De Lissau, and his agitated wife reached the house of her father, they found the intelligence they had received of his danger had not been exaggerated; he was in a dying state, but in perfect possession of his intellects, and had signed his will with great composure of mind the preceding evening. De Lissau besought his wife to let him precede her approach to her father, in order, in some measure, to prepare him for the interview, but she refused it. The ser-

vant in attendance appeared reluctant to allow her to proceed to his venerable master's presence; but assuming all the native majesty, that had, until of late, so eminently distinguished her, she bade him, in a tone that admitted no reply, announce her arrival instantly, and rushing forward was in her father's presence at the same instant that her name was given. Solomon De Lissau hastened after her and they had both approached the bed-side ere the old man had recovered the surprise of a visit so unexpected. When a little composed, he desired to be supported on his couch, and extending his hand to his son-in-law, told him he was glad to see *him* as he was well aware how he had acted, "but for your wife," continued he, "take her from my presence, lest I forget my situation and her's"—De Lissau mildly represented to him, how necessary it was, as a dying man, himself needing forgiveness, that *he* should extend it to those who had offended him; and Anna approaching close to the side of the bed, was about to speak; but with an effort, almost super-human, he raised himself from the pillows that supported him, and, in a loud voice, bade

her begone, for ever ! More he would have added, but a convulsive spasm seized him, he sunk back, his countenance blackening with the feelings he sought to express, and in a few moments, after a short, but severe struggle, he breathed his last !—De Lissau, much shocked at the event, accelerated, as it appeared to be, by this ill-judged visit, hastened his wife from the chamber of death. She made no resistance, nor uttered a single remark : an ashy paleness sat on her cheek, and the calm, sedate, manner in which she stepped into the carriage that brought her, surprised all who saw it, and greatly alarmed her husband, who would much rather have witnessed the most vehement grief. She made no reply to him when he spoke, as they drove home : but leaning her head on the side of the carriage, seemed completely insensible to all he said. Rabbi Colmar received them on their return ; the fatal event had reached him previously, and he was prepared to offer consolation to his patroness ; she, however, retaining the serenity of manner she had so unaccountably manifested, from the moment she had entered her father's presence, de-

sired the Rabbi and her husband to leave her to herself, and in a few hours she should be ready to arrange with them, the preparations for attending the funeral and mourning. They quitted her, at her request, but though they uttered not their opinion to each other, they were mutually affected by the unusually tranquil state of mind she evinced, after emotions so violent ; nor were their fears groundless, for after waiting the time she had named, the Rabbi accompanied De Lissau to his wife's apartment, where they found her stretched on the floor, apparently lifeless ! Her distracted husband, raised her in his arms, and the Rabbi hastened to procure medical assistance, when it was ascertained, that the seizure was apoplexy ! For some hours the unconscious sufferer lingered on the confines of eternity ; while De Lissau, and her children hung round her in mute agony ; and Rabbi Colmar appeared to feel a grief equally acute as their's. At length, however, Anna De Lissau revived, but to the unspeakable anguish of her husband, the dreadful attack had deprived her of her reason and sight. She was now indeed a pitiable ob-

ject! her eyes retaining their beauty, and flashing a wild brightness, continually wandered, as if in search of some person she saw not, and she constantly uttered the most appalling expressions of anguish and despair, while to the soothing voices and tender addresses of her husband and children, she was indifferent, and wholly insensible. This state of raving continued some weeks to baffle the skill of her medical attendants, and they advised her removal to a private receptacle for persons thus unhappily afflicted; but her amiable husband would not hear of such a procedure, and prepared an apartment in his house, where the sufferer might be kept quiet and tranquil, while he devoted to her every moment of leisure, and surrounded her with proper attendants, over whom he placed Emma, as a guardian, on whose tenderness he could rely. To the domestic management, Sophia, with the assistance of Rabbi Colmar, was quite adequate: but a striking change was daily more visible in the Rabbi, from the moment he had seen his patroness lying under the influence of apoplexy; he seemed to have received some sudden internal injury,

and was evidently labouring continually under excessive pain. De Lissau urged on him the necessity of medical advice, but he obstinately rejected it, and on one occasion, when his generous Patron reasoned with him tenderly on the subject, and asked where his pain lay, he pressed his hands with energy on his heart, as if to denote that his malady sat heavily *there*; then melting into tears, and sobbing convulsively, he besought De Lissau to enquire no farther, for he was unworthy of his kindness, and the most miserable of men! An alteration so peculiar, and a confession so unexpected, from the proud, austere, pharisaical, Rabbi Colmar, astonished and affected De Lissau greatly; but he delicately forbore any remark, and after a few words of sympathetic condolence, left him, to take his wonted seat in the apartment of his unconscious wife.

The wild ravings of Anna, after a time, subsided into a calm, and she would now sit silent and pensive for days together; her health began to amend, and her medical attendants at length ceased to see her, but occasionally, as her disorder became confirmed.

De Lissau surrounded her with every comfort her case would allow ; and, as she was perfectly quiet and harmless, he dismissed the persons, whose attendance her violence had made necessary, and confided her solely to Emma, and her personal attendant ; nor was he ever absent from her chamber, except when business, or religious duties required it. Rabbi Colmar also spent every leisure moment with them, and his manner, at these times, was peculiarly affecting. Anna had recovered her usual state of bodily health, her eyes still retained their lustre, and her features their delicate regularity ; but their animated expression was gone, and the eagle glance, that penetrated and awed the beholder, was no more ; a placid tranquillity, approaching to childishness, and an infantine smile, equally devoid of any expression of grief or joy, now constantly appeared in her countenance. She knew not any person, nor understood anything addressed to her, but she always turned her eyes on the person speaking, and frequently repeated the last words of their address in a tone of voice inexpressibly touching, and utterly unlike her

wonted manner, ere the fatal shock that had forever unsettled her naturally powerful intellects. Rabbi Colmar would, when in her presence, sit hours with his eyes fixed on the unconscious sufferer, his whole soul apparently absorbed in the contemplation; and, at such times, seemed almost as unconscious as herself. Indeed, De Lissau, from his manner, had doubts whether the same distressing malady was not stealing over the Rabbi: and his opinion, some days after the idea had suggested itself to his mind, received further confirmation from Colmar himself, who besought his patron to grant him a private interview. His request was acceded to, and De Lissau admitted him into his study, where he began, in the most passionate terms, to bewail himself as a lost creature! With an expression of real feeling, De Lissau besought him to be calm, and state his cause of grief, assuring him of a patient hearing, and the most indulgent allowance for any fault he might have committed.

Deeply affected by these kind assurances, the Rabbi at once entered on his confession, and De Lissau learned, with more regret, and

commiseration, than surprise, that the anguish and despair, evinced by the unhappy man, sprung from the effects of a discovery he had made, that he was cherishing a fatal and improper attachment for the wife of his patron ! Sincere in his religious profession, however erroneous, and arrived, in his own view, to a state bordering on perfection, the possibility of such an event never entered his mind, nor did he even suspect that his admiration for his beautiful friend, was more than a just tribute to her exalted piety. But when sorrow invaded *her* repose, *his* corresponding feelings alarmed him ; and soon the dreaded truth flashed on his agitated mind. At first he resolved on flight, but his resolution failed, and he sought, in extraordinary acts of penance and mortification, to atone for, and subdue a passion, which he shrunk from with horror. In vain, however, were all his performances, and the involuntary crime filled him with unutterable anguish. Such were his feelings when Anna sunk under the effect of her unhappy visit, and detesting himself, for the fault which yet he was unable to subdue, he at last determined to end his misery,

after he had unfolded to his patron the sad truth. Solomon De Lissau heard him with patient attention, and then, with a look of benign compassion, assured the Rabbi of his continued friendship, and took the opportunity of pointing out the method of cure which he thought most advisable, in a case so peculiar. "You know, dear Colmar,"—continued he, "what my opinion is of human strength, human resolution, human performances, or human wisdom;—alas! they are perfect weakness. For are they not the strength, resolution, performances, and wisdom of mere sinful dust and ashes? Listen to me then, my *respected* friend, (for I must own that in this state of humiliation, you are, while thus conscious of your weakness, far more dear and respectable in my sight, than ever Rabbi Colmar, exulting in the pride of superior sanctity *could* be) and be guided by my counsel. Leave your present course of studies, lay aside your religious austere observances, and let us together read and meditate on the *written* word of God: *there*, if the Most High deign to shine on his own *truths*, you will find counsel to help,—

instruction to guide,—wisdom to act,—consolation to assuage,—duties to perform,—promises to encourage,—balm for a wounded spirit,—and all needful direction for every possible case.” De Lissau ceased speaking, but Colmar remained some minutes in a listening attitude, and tears flowed down his pale cheeks, unheeded by himself, though not by his sympathising friend. At length he started from his chair, and pressing De Lissau’s hand fervently, he sunk on his neck, and wept there convulsively, then restraining himself, he bade him “good night.”—De Lissau, much affected, requested him to compose himself, and breakfast with him in the morning. “*I shall be composed then!*” replied the Rabbi, and retired to his chamber. Early the next morning De Lissau repaired to his apartment, to know how he had passed the night; but—he was no more!—When he quitted him over night, he had taken a large dose of laudanum, previously selected from the medicine chest, out of which he had been used to minister to the sick poor. He was lying on his bed, quite dressed, and appeared to have been dead several hours. On the

table he had left a short note, penned after his interview with De Lissau, in which he declared his misery to be insupportable, and his religion inadequate to afford him either support or consolation, in the day of trouble. It concluded with a fervent blessing on his patron and family.

De Lissau was much shocked at this affecting catastrophe, and, after the Coroner's inquest was held, and the verdict of insanity recorded, made hasty preparations for the funeral, which in spite of De Lissau's influence and intreaties, was performed according to the Jewish mode, in all cases of suicide. The body was conveyed with privacy to the burial ground at night, and there interred by the side of the wall, without the usual ceremonies. De Lissau *would* follow the remains, and held a torch as they were hurried into the earth, without regarding the observations of those around him, and *his* tears fell into the grave of the unhappy creature, as he stood for a few moments over it. He then returned home, and passed the remainder of the night in his oratory; for though he greatly differed from his late friend, he admired many traits

in his character, and esteemed him for his integrity, fidelity, and devoted attachment to his children, with one unjust exception. The usual honours were therefore paid to his memory, in the family, he had so faithfully served; and, in De Lissau's presence, his name was never mentioned but with respect, and his last hours were never alluded to, nor any reference made to the manner of his demise.

CHAPTER XI.

FREE WILL AND HUMAN STABILITY WEIGH-
ED IN THE SCALES OF THE SANCTUARY,
AS OPPOSED TO FREE-ELECTING LOVE,
SOVEREIGN MERCY, AND DIS-
CRIMINATING GRACE.

"Oh Lord, I know that the way of man is not in him-
self; it is not in man that walketh to direct his steps."

JEREMIAH, x. 23.

"Thou art weighed in the balances, and art found
wanting."

DANIEL, v, 27.

"The preparations of the heart in man, and the answer
of the tongue, is from the Lord."

PROVERBS, xvi. 1.

The demise of Rabbi Colmar cast a deep
gloom over the festival of the new year,
which took place a few days after his burial;
and *his* vacant place, and that of Anna, ab-

sent as *she* was, by reason of a calamity so hopeless, much affected De Lissau and his bereaved children, and he wept over his beloved offspring, as they pressed around him for the paternal benediction, and were tenderly folded, each in their turn, to his oppressed heart. But of all the household who regretted the Rabbi they had so long regarded as a superior being, none could equal the young Sydney. *He* was indeed affected by the loss, and that for reasons, quite unknown to his guardian, who had not a shadow of suspicion of the nature of their friendship, though Leopold was not unaware of it, and secretly approved its motive. Sydney had for some time past devoted his mornings to the counting-house, but the rest of the day was his own, and he, of late, had chosen to devote some hours daily to study, under the direction of the Rabbi, and in his apartment. De Lissau noticed the close application of the youth, but supposed it to refer to acquiring languages, many of which the Rabbi was conversant in; he therefore made no particular enquiry, but let him employ his leisure as he pleased, only requesting, in his mild way, that Sydney

would not apply so closely as to injure his health, or too much fatigue his expanding powers. This kindly intended caution of his anxious guardian was not unnecessary; for Sydney *did* study almost incessantly, though his aim was not to learn languages, except as they aided his researches; *his* wish was to acquire a perfect insight into the mysteries of Judaism, previous to his embracing the Jewish religion. For this end he was daily closeted with the Rabbi, who, unsuspecting of Sydney's real motive, admired the zeal of the young Gentile, and willingly instructed him in all he sought to know. Leopold was the sole confidant of Sydney, and he alone knew, that a daily increasing attachment to Sophia, had first led him to wish to profess *her* religion, but on a nearer view of the Jewish faith, and an attentive perusal of the Bible, to learn its origin, Sydney began to feel a better motive, than love for a creature, however alluring. The Deistical principles, early instilled by his Father, had not been as yet weakened by his subsequent education; but now, stimulated by the piety of the beautiful young Jewess, and anxious to win

her affections, he began to study the tenets she professed, with much sincere devotion. The majesty, sublimity, and purity of holy writ, flashed on his mind the conviction of its divine origin, and he felt compelled, as if by a superior power, to credit the important truths of revelation; but though the written word thus forcibly impressed his young mind, the traditions of the Rabbi had not the same effect. He listened indeed with patient attention, and received his instructions from the Talmud with deference and submission; but though his heart secretly rejected the very observances, he nevertheless sought to learn; and he was, unknown to himself, and under the guidance of an over-ruling providence, as it were, intuitively enabled, thus early, to distinguish between the word of inspiration, and the vain inventions of man. The secret intention of Sydney was to learn thoroughly the religion of Sophia's nation, but to remain quiet until he was of age, (unless in danger of losing her) when he determined to embrace the Jewish faith, and share with the daughter of his beloved guardian, the wealth of his father; nor would he have had a thought of

concealing his mind from De Lissau, but that he knew his delicacy, and that he would not have permitted him to devote to *his* child the property he was heir to, even were their faith the same. Leopold, however, had not the scruples of his excellent father, and he encouraged and animated the hopes and projects of Sydney, though they both agreed to the propriety of concealing them from the object so highly valued.

As soon as the death of Rabbi Colmar was generally known, many candidates applied for his situation. Taught by experience, De Lissau selected as his successor, a man of a very different disposition, and his choice fell on Rabbi Joseph Wertheim, a Prussian Jew, of a good family. This man was really learned, but of a retiring habit, and extremely mild and unassuming, affable and gentle to all around him. Nature had done much for him : in person he was elegant and dignified, while candour and benevolence shone in his fine features, and tempered the piercing lustre of his penetrating dark eyes. He wore the Polish costume ; was about forty-six years old ; and had recently buried an amiable and beloved

wife. In his religious observances, though a strict adherent to the Mosaic law, he was not a bigot, and had not that flaming hatred to the Nazarenes, which Rabbi Colmar felt and avowed; he rather regarded them with compassion; and, in cases of real distress, made no distinctions on account of the religious views of the poor. De Lissau therefore found his home as agreeable as the malady of his wife would admit; and passed his evenings with the Rabbi, in social conversation and friendly intercourse. The family, in general, soon felt attached to Wertheim, and Sophia resumed her studies under his care. Asaph seemed to yield a little attention to his new instructor, and Sydney paid assiduous court to him. Wertheim was much surprised at the zeal of the young Gentile, and his proficiency in the Jewish faith; for a time, however, he passed it by without making any remark; but at last, understanding that Sydney was very desirous of acquiring perfectly the Jewish manner of using the Phylacteries, and having accidentally discovered that he actually wore a four-cornered garment of fringes, he thought it behoved him to mention

these circumstances to his patron, and enquire if he was at all aware of his ward's conduct, or his motive for thus evidently desiring to adopt habits and observances belonging exclusively to their nation. De Lissau received Wertheim's communication with surprise and regret, as he had not the most distant idea of Sydney's inducement; but he felt at once the delicacy of his own situation, as the youth's guardian, and after a few moments silent consideration, requested Wertheim to continue to observe minutely the actions of Sydney, without appearing to notice him. "Nor shall I be less attentive," continued De Lissau, "and when we have discovered the secret spring of his actions, the remedy may perhaps be in our power; meantime, opposition would rather tend to injure than serve the cause."—Wertheim agreed in this view of the case; and Sydney, unconscious of observation, pursued his object with increasing assiduity; nor could the Rabbi, or his guardian, for some time make any fresh discoveries respecting his views. At length, De Lissau happening one day to enter Sydney's apartment, in his absence, found on his

table, a set of Phylacteries, which appeared to have been used and hastily left, on account of the wearer having been disturbed or called away. On a nearer inspection, De Lissau knew *this* set to be that presented to Leopold on his confirmation, and next them lay the two silk-bags in which his son had kept them.

This new discovery proved to De Lissau, that whatever was Sydney's inducement, he was in earnest in his pursuit, he therefore wrote to Leopold immediately, stating his observations, and requested his son to give him an explicit reply, and candid explanation, of what appeared to him so very extraordinary. Leopold replied to his father's letter without delay, stating all he knew on the subject, and acknowledging that he had given his own Phylacteries and four cornered garment of fringes to Sydney, at his urgent request, and with the knowledge and permission of Rabbi Colmar, who had secretly furnished him with others, before his departure, and had confided to him his opinion that Sydney would one day become a sincere proselyte to their holy faith. De Lissau thus

far apprised of his ward's intentions requested his attendance in his study the next evening, on urgent business.

Sydney awaited the interview with emotions of no common kind; for he was quite aware of the nature of the business intended, as Leopold had sent him a long letter by the same post that conveyed his answer to his father, that his young friend might not be taken wholly unprepared, or feel grieved at the conduct which filial duty required from him, and concluded his epistle by advising Sydney to open his mind freely, and without reserve, to his father, whose paternal tenderness they had both so frequently experienced, and whose indulgent allowance they could confidently rely on, assured that his constant solicitude was directed with a view to promote their real happiness, and that from motives the most pure and disinterested. Sydney's heart bore ample testimony to this description of his beloved guardian, though the portrait was from the hand of a most affectionate son:—but all his anticipations of future happiness, ~~hung on the decision of De Lissau; and he~~

could not contemplate it with composure. He resolved, however, to avow with courage and firmness, his determination at all events, to embrace the Jewish religion: this he did from a decided conviction of its divine origin, and wholly irrespective of his attachment to Sophia; which, if De Lissau did not allude to, he intended for the present to conceal more carefully than ever. Such were the intentions and plans of Sydney, and such his thoughts, when the appointed time of meeting arrived. But,—when he entered the presence of his guardian, the benign expression of his aspect, and the affectionate manner in which he addressed the youth, and besought him to look on him as a tender father, and confide in his love, as really fulfilling that endearing relation to him, affected Sydney so deeply, that, acting completely from the impulse of the moment, he abandoned all reserve, and opened his heart ingenuously and fully to him. Varied were the feelings of De Lissau, as he listened to his ward, and heard him in conclusion declare, that all his hopes of happiness depended on *his* reply.

De Lissau contemplated the animated:

countenance of the youthful pleader, glowing with the empassioned feelings of a first attachment, in silence, and for some moments neither were inclined to break it. At length De Lissau tenderly inquired whether Sydney was fully aware of the little reputation in which Gentile converts were held by the Jewish nation. "I really think, my dear young friend," said his faithful guardian, "that your feelings have somewhat misled you, and that you have not duly weighed both sides of this important question. Are you fully prepared, from motives of pure love of truth, to bear with meekness and patience—the scorn of your nation and friends?—to embrace a faith difficult in its performances, rigid in its exactions, and almost endless in its ceremonies?—to be content to bear constantly among those whose faith you profess the humiliating name of Ger, (v) and to find yourself lightly esteemed, where you have made the greatest sacrifices? On the other hand, are you well acquainted with the religion of your ancestors? Have you studied the doctrines of Christianity with deep attention? Do you propose to renounce it in favour of Judaism,

because you discern, under the divine teaching, the fallacy of the one belief, and the infallible excellence of the other?—These, my beloved Sydney, are solemn, heart-searching questions; but they are necessary ones. The change you so resolutely determine on, concerns not merely the perishing affairs of mortality, but has to do with an infinitely holy and just God, and a boundless eternity! Consider then, my dear Sydney, I earnestly beseech you, and reconsider, and that with humble and heartfelt supplication for the divine guidance, ere you dare finally determine. Remember I am not now addressing you in the spirit of a zealous Jew, nor an ambitious father, but conscientiously, as in the sight of God, by whose appointment I am the representative of your departed parents, and under an anxious solicitude for your *true* happiness, both temporal and eternal; for my heart's desire for you is, that the Omnipotent may not leave you to choose for yourself, lest you become the victim of feelings that emanate not from him, and therefore will never lead to him." De Lissau paused a few moments, but Sydney replied not: intense

thought had so completely absorbed him that he seemed unconscious of any thing around him; the faithful guardian viewed him with looks of mingled tenderness and regret, and silent aspirations ascended from his inmost heart for the interesting youth. At length, De Lissau, pressing his hand affectionately, presented him a pocket-bible, containing the old and new testament, and requested Sydney to study their precious contents, with prayer, for the next three months, laying aside every other pursuit; "and then," added he, "I will most cheerfully resume this subject, and I anticipate that the result will be mutually satisfactory and agreeable."—Touched by the paternal kindness of De Lissau, Sydney's tears flowed copiously, as he received the bible, so disinterestedly presented, and in tones faltering from the excess of his emotion he assured his amiable guardian of his implicit obedience to his commands; and they separated, mutually affected by each other's conduct. A few evenings after this memorable interview, as Sydney was preparing to retire to rest, a folded paper lying on his pillow caught his eye; it was superscribed to

him, and sealed with an impress of the cross, around which, in old English letters, was the motto,—“In this sign we conquer.”—Much surprised, Sydney hastily broke the seal, and read the contents, which were written in a singular character, closely resembling print, and was without any signature, or clue, whereby he might conjecture who was the author of a document, the style of which was peculiarly impressive and solemn, and evidently penned by one, minutely acquainted with his situation, aware of its perplexity, and confessedly anxious for his eternal happiness, though whether the unknown writer’s own views on that subject were really preferable to *his*, he was quite at a loss to determine. The contents of the letter were as follows:—

“With feelings of no common description, a spirit vividly impressed with your situation, and an heart deeply affected by, and interested in, the issue of your present deliberation, the writer of these lines addresses you, dear Sydney, and implores you to peruse, and re-peruse them, and that with serious attention, for they are the offspring of prayer,—oh how fervent ! and have for their object your everlasting

welfare. Cast not the paper aside therefore, because peculiar circumstances veil the name of the writer from your view; but rather carry its contents to the precious word of truth, you are now so zealously searching into, and accept or reject it, as it agrees with, or varies from, the holy scriptures. Try my letter by *that* infallible standard, and by that alone; and may the Spirit of truth lead your mind into *all* truth; and so *renew* your soul, and regenerate your heart, that you may be enabled to discern, receive, and savingly understand, the wonderful and blessed things that make for your everlasting peace. Amen! Your present views and resolutions, dear Sydney, are truly awful; blinded by the enemy of souls, and led away by the ardour of your affections for a carnal object, you are walking as it were on the very edge of a precipice, and if sovereign grace prevent not, your final ruin is inevitable! Yes, you are plunging into an abyss of irremediable woe, lower than the grave, and endless as eternity; unless Omnipotence interpose to snatch you as a brand from the burning! This is no highly coloured portraiture of your present

state by nature, dear Sydney, it is a solemn and momentous reality! Pause here then, if in mercy it be given you to pause, and ponder the path you are pursuing: for though the road be flowery and broad, and the way pleasant to the eye, and smooth and easy to the flesh, yet assuredly the avenue leads unto death, and the end of it is destruction!—You are studying the Jewish mode of worship in order to embrace it,—alas! Sydney seeks life amidst the dead: with the *whole* of the scriptures in your hands, why are your eyes yet so fearfully holden?—Have you really ventured to decide ere you have examined? Or have you taken that on trust, which involves an eternity of happiness ineffable, or misery unutterable?—Oh, Sydney! know you not, are you not aware, that the Mosaic dispensation was but a shadow of things to come, and that the splendid instituted worship, with all its august train of sacrifices, confided to the hand of Moses, for the children of Israel, was but a solemn memorial of the great Redeemer, whom the spiritual worshipper beheld set forth in the daily temple service, as the true antitype of that ‘glorious ministration:’ for

glorious it was to those, who were led by the Spirit, to discern the substance from the shadowy symbol. Sydney! cast away human comments, however wise, and human explanations, however pious or plausible, and compare scripture with scripture, for the written word is its own interpreter; it is dictated by the Holy Spirit; and he is an infallible guide to its all-important meaning. Seek His aid then in sincerity, and under the divine teaching you will perceive that Judaism has passed away, because all that Moses, David, and the prophets teach, has been fulfilled: and if you ask *how*, and by *whom*? search the new testament; and by the light of the Spirit you will perceive (Oh that the perception may be unto salvation,) Him of whom Moses and the prophets testified, and whom to know is life everlasting. I could here, Sydney, dwell on the precious subject in explanation, but I forbear; for I would leave you in the hands of Him who cannot err. His promise assures us, *all his children shall* be taught of *him*, and as a sweet and sure result, that—‘great shall be the peace of his children.’ May you, dear Sydney, be of that happy number, whose

names are graciously written in the book of life, (not as the Jews suppose and teach, written indeed, but reversible at *their* pleasure, and by their good deeds) but unalterably inscribed by the sovereign will of an unchanging Jehovah, whose decrees stand firm, because he is the same, 'yesterday, to day, and for ever,' and 'hates putting away.' Nor *can* the creature in and of himself, perform *one* good deed, if it would, or could change an immutable decree, which, nevertheless, must be impossible in its very nature. You are not yet, I fear, dear Sydney, at all aware of the fall, and its direful consequences, much less of the doctrine of original sin, and least of all, of your own depravity, both original and actual; yet if the Holy Spirit becomes your teacher, these great realities will be made known to you savingly, and the evil and its glorious remedy will fill your soul with all joy and peace in believing."

"And now, Sydney, farewell! Let not the beauty of Sophia De Lissau be a snare to you, but again I say, *search the scriptures*, and may the blessing of the Omnipotent accompany the search: then—then, Sydney,

will cast his carnal observances, his four-cornered garment of fringes, his phylacteries, and all the idols he has collected in ignorance, to the moles and the bats, and worship God alone, Father, Son, and Spirit; three in office, yet one in essence; Israel's one God—the great Jehovah!—The Lord, in his infinite mercy, grant that it may be so. Amen!”

“From a lover of Sydney's immortal soul.”

Sleep visited not the couch of Sydney that night. Vain conjectures as to the writer filled his mind, and a solemnity of spirit which he could not shake off, took possession of him. At length he carried the letter to his guardian, telling him where he had found it. De Lis-sau read it attentively, and requested to be allowed a copy, but made no comment to his ward respecting its contents, though he declared himself wholly ignorant of the writer. Wertheim, to whom Sydney next imparted it, suggested that Emma might have penned it, but Sydney rejected that idea, because she could not write, and never appeared to interest herself in any way concerning him, while the mysterious author of this anonymous address, evidently proved that he or she was

anxious for his welfare. He was still further assured that he was right, when he met Emma, a short time after, in her mother's apartment, and alluded to the subject darkly, fixing his eyes intently on her face while he was speaking, and saw that she preserved her wonted quiet manner; and, as usual, appeared wholly inattentive to anything he said, and deeply occupied by her needle-work. He therefore gave over any more inquiries; though in writing an account of the late interview to his friend Leopold, he confessed himself much shaken in his resolves, and that he would endeavour, as his guardian advised, to be master of the question ere he attempted to decide finally, though he assured his friend, his attachment to his beautiful sister daily increased, and that he saw no prospect of future happiness, but in union with her, who alone was calculated to make him so.

CHAPTER XII.

THE SUBJECT CONTINUED AND CONCLUDED.

Soon after Sydney had written to Leopold, a relative of his late mother, had occasion to visit London on important business, and learning that the only child of her beloved neice, Mary Sydney, was in existence, felt desirous of seeing the living representative of one so dear to her. For this purpose, the venerable old lady waited on Solomon De Lissau, and made known her affinity to his ward, requesting to be allowed an interview. He received her with his accustomed kindness, and acceded to her wish, by immediately introducing Sydney to her. She wept with mingled emotions of joy and tender regret, as

she contemplated the blooming features of the handsome youth, and declared he bore a striking resemblance to her departed Mary, which she proved by comparing a small miniature she drew from her bosom, with his manly but equally regular lineaments. Sydney, who until now never heard of his relatives, and was unconscious of possessing any, was almost equally delighted with Mrs. Archer ; and, with his guardian's permission, promised to see her very often, during her stay in town. De Lissau then introduced Sophia to her, explaining at the same time, the calamity that had fallen on his wife, and the consequent derangement of his social circle ; but requested her, nevertheless, to use his house at her pleasure, and visit his children as often as she pleased. The gratified lady replied in suitable terms to attentions so obliging ; and after spending the day with Sydney and the family, departed highly satisfied with the assurance she received of seeing him every day.

It was in truth a most gracious providence for Sydney, that brought his Aunt to town at this critical juncture, and inclined her heart

to seek him ; for Mrs. Archer was a truly excellent woman, in the best and only true acceptation of the word. She had passed the chief part of her life in retirement, living on a respectable independance, secured to her by her late husband who had been dead many years. Her abode was in Wales, and her small but convenient house, was situated in one of the most beautiful parts of that delightful country. The gospel, in its purity, was preached close to her residence, and she had been a useful and honorable member of a community, distinguished by its truly christian simplicity, and brotherly love, for a long period of time. Such a woman, therefore, was highly calculated to be in the hand of the Lord, a useful acquisition to Sydney, in his present unsettled state of mind ; and the more so, as she united a great degree of prudence, with a solid judgment, and a temper remarkably mild and persuasive.

Sydney was punctual in his visit to his relative, and she received him with cordial frankness, as one long known to her, and to his many inquiries respecting his mother, who was early left an orphan, and had been

brought up by Mrs. Archer, she replied with minute explicitness ; giving him many interesting details of the early youth and subsequent sorrows of a neice, whose marriage though she reluctantly consented to, she had never heartily approved, and whose early death had greatly affected her. Seeing the youth much admired the miniature of his mother, she generously presented it to him, with a solemn charge never to part from it ; at the same time expressing a fervent hope, that the woman of his future choice might be a kindred spirit, and equally a subject of divine grace. Sydney blushed deeply as Mrs. Archer pronounced this wish, and his evident emotion did not escape her penetrating eye. But she prudently changed the subject, without appearing to notice him, and he soon recovered himself.

Her attention, however, had been excited by his manner ; and from that time she observed him narrowly, though without appearing to do so, and often called on his guardian to pass an hour in the evening, that she might see him the more frequently. The result of this conduct was, as might be expected, that

she soon discovered Sydney's attachment to Sophia, who seemed entirely unconscious of the impression she had made ; though Mrs. Archer felt convinced, from her general manner, that the lovely young Jewess was, unknown to herself, cherishing sentiments similar to those she had inspired. The kind-hearted old lady made these observations with real regret.

She much admired Sophia, whose beauty, striking as it was, was her least charm ; and she sighed as she beheld her modesty, humility, retiring delicacy, generosity, ingenuousness, filial duty, exalted though mistaken piety, sisterly affection, prudence, and genuine tenderness of heart ; all these attractive graces concentrated in the character of one, who yet knew not the true God ; was therefore entirely devoid of the grace of the Holy Spirit, and actually, in her daily practice, trampled on the blood of the covenant, counting it an unholy thing !

After some deliberation how to act, having laid her relative's perplexing case, before Him who is the true wisdom, Mrs. Archer at length addressed Sydney on the subject,

with much tenderness and gentle caution, imparted to him her suspicions as to the state of his heart, and besought him if he thought her worthy, to open the feelings of that heart to her, without reserve, as to one who loved him with maternal affection, and felt a deep interest in his happiness. Affected by her gentle and soothing address, Sydney, whose disposition was peculiarly accessible to kindness, melting into tears, and leaning on her indulgent bosom, revealed his mind ingenuously to the amiable woman, who wept with him, as she listened to his recital, and secretly rejoiced that he had not as yet been permitted to walk in the paths he had chosen.

De Lissau's conduct in the matter excited her warmest approbation, and she read with no common feelings, the anonymous writer's address to him on a subject so very singular and delicate, and after some moments' consideration, waved for that day, any comment on what had passed, requesting to see him on the following evening, when she promised to advise with him to the best of her judgment, on his critical situation. Meantime she had an interview with De Lissau, next

morning while Sydney was engaged, and candidly stated to him, all that had passed between his ward and herself, at the same time expressing her sense of his truly disinterested conduct in the affair. De Lissau replied, that he had merely done his duty, as an honest man, and would most willingly co-operate with her in any method she thought likely to succeed in weaning Sydney from his romantic intentions. "Nor," continued he, "do I wish, though I love him very tenderly, that he should ever be more nearly related to me than he is at present. My Sophia I know has a very great esteem for Sydney, but I hope nothing more, for I am sure she is sincere in her religious views, and her heart is completely devoted to the Jewish faith, which she believes is the only way of salvation. She never conversed with me respecting the bias of Sydney to Judaism, though she was quite aware of it; I cannot therefore answer for her views respecting it, but I verily believe Sophia has but low ideas of gentile converts in general, nor are they much esteemed at the present day among my nation. You may therefore act as you think

best, and, as far as is consistent with the will of the most High, I cordially wish you God speed."

"Is it possible that this man is a Jew!" thought Mrs. Archer, as she quitted him,—
 "are these the sentiments and actions of one allied to perdition!" And so had thought and questioned many other christians, who had known and conversed with Solomon De Lissau.—The great and decisive day, when the Son of Man shall come in power, will best decide this question: then, most assuredly, many will be found at the right hand of Christ, whom frail, erring, man, in his vain judgment, had assigned a contrary destiny: while many towering professors, who shone with a bright, but spurious glory, in this nether world, will be consumed by the brightness of his coming.

When Sydney attended Mrs. Archer, according to appointment, she entered with him at once on the nature, evidence, and tendency of the Christian religion, in so judicious a manner, and so clearly explained the old Testament dispensation by the new, that her young auditor began to view the subject in a

light entirely new, and was evidently much struck with her discourse. This he frankly acknowledged, but added, that he could not endure for a moment the bare idea of losing Sophia. "Wave *this* part of the subject for the present, dear Sydney," replied Mrs. Archer, "and rely on the certainty, that if the Holy Spirit is pleased to reveal to your inquiring mind—"the truth as it is in Jesus," your thoughts respecting this charming young creature will assume another form, and your present feelings for her will either be entirely subdued, or sanctified to the glory of God." She then requested her young friend to weigh and compare what she had spoken with the written word; and dismissed him, after engaging in prayer for him, with a fervour that shewed her sincere desire for his conversion. Every day now seemed to add to the impression made on Sydney's mind, by the truths of Christianity. He had accompanied Mrs. Archer several times to hear the gospel preached: as yet, however, though conviction began to take place of scepticism, he had advanced no farther; but the judicious woman having sowed the good seed, in the fear

of the Lord, watched in prayer the progress of the work, knowing if it was of Him it would prosper. Meantime, the business that called her to town was completed ; but she determined on remaining there, to watch over Sydney, whose soul became every day more precious in her sight. One evening, as Sydney returned home, more than usually impressed under a sermon he had attended, with Mrs. Archer, whose comments on it were more clear to him than ever he had found them before, a letter on his table caught his attention. It was written in the singular character with the one before left for him in his chamber, and had the same superscription ; its motto however was different, and seemed quite applicable to his case, being the word "onward," in large characters. He hastily unfolded it, and read the following lines:—

"Sydney, dear Sydney,—

"Blessed be the God of all grace, for his wonderful interposition in your favour. It is true, that, as yet, you appear to be in nature's darkness ; and this salutation may seem premature ; but I am persuaded the Lord has

thoughts of peace towards you, and you will be saved in him with an everlasting salvation. Onward! Sydney,—onward! therefore, and God speed you: go on, use the means, persevere, be much in prayer, listen attentively to your good Aunt, be diligent, and the end of all these things will be joy and peace in believing. Seek not to discover the writer of this paper, you shall one day know all you desire; but press forward to know, and have communion with a precious, precious, Christ, under the teaching of his Spirit. This is the only knowledge worth your notice; for oh, Sydney, it will not only bear you through this present evil world, but will also sustain you when you come to be on your death-bed, and when all else shall be less than nothing, and altogether vanity. Farewell, dear interesting Sydney, farewell! to a Triune Jehovah I fervently and tenderly commend you:—may He speedily manifest himself to your soul as your great salvation!”

“A fellow sinner saved by
Sovereign grace.”

This letter found Sydney in a state of mind very different from that in which he had re-

ceived the first one. A deep sense of his own depravity was now much impressed on his heart, and he began to believe he was too vile to be an object of divine mercy : the assured tone of this letter therefore greatly distressed him, the happiness there alluded to, he began clearly to discern and desire, but dared not hope ever to possess ; and on this memorable night, Sydney breathed under a sense of deep mental misery, the *first* prayer he had ever uttered. Next morning he hastened to his aunt with the letter, and at the same time bewailed to her his present wretched state. She wept with tender sympathy over him, and spoke words of encouragement to his now awakened spirit ; but he could not receive them, and for more than three months suffered such horrors of mind that even Sophia, in all her loveliness, was but a secondary object : and often not even that. During this period, Mrs. Archer, and some Christian friends, who with her were deeply interested for Sydney, and felt a hope that the work of grace was really begun in his soul, had many conversations with him, and frequently prayed with, and for him.

At length the happy day arrived, that set the prisoner free, placed his feet on a rock, put a new song in his mouth, and established his goings. For a time the joy of his spirit was so great, that all his heart and affections seemed swallowed up in the joy of his Lord. But when these delightful feelings of his first espousals had a little subsided, and he began to think and act calmly, the idea of Sophia returned again to his memory, not indeed now as formerly, in a mere carnal point of view, but with an inexpressible tender desire for her eternal welfare. Mrs. Archer truly participated in his feelings on this important subject, and she told him, *hope* might be lawfully felt for every creature under heaven; because divine grace was divinely free, and it was not for any one to limit, by his narrow views, the power of the Holy One of Israel. "But," added she, "I am not sanguine respecting Sophia, nor would I have you be so. I wonder not at your wish to be an instrument of good to her, it is laudable: try therefore the means with prayer, but leave the event with Him, who does all things well, and prepare yourself to meet reproach and

displeasure from one, who however outwardly blameless, in many respects, yet is truly bigoted to the faith of her ancestors; though the lovely girl's temper and disposition blends with her piety, and softens its austerity."— Sydney could not but acquiesce in his relative's views respecting Sophia, but yet he secretly cherished hopes of an happy issue. Sophia, however, since he had openly professed Christianity, evidently shunned his society, and when they did meet, her former frank address, and sisterly manner, had quite disappeared; and in their stead was substituted a distant politeness, and cold civility, which greatly pained Sydney. Mrs. Archer, however, plainly perceived that Sophia's conduct was the result of a wish to *appear* indifferent to the change in him; which, nevertheless, *secretly* affected her, and Sophia, herself, sometimes, in spite of her own efforts to conceal it, betrayed, to an attentive observer, that her heart still felt a more than common interest in all that regarded the young christian. Affairs wore this aspect, and Sydney, still encouraging hope of final success, continued to watch the movements of Sophia,

when an unexpected event, for a time claimed all his attention, and filled his heart with deep regret. He had called on his beloved aunt very early, on a Lord's day morning, to be in time to breakfast with, and escort her to a chapel at some distance, when her maid told him her lady was not yet stirring. This surprised Sydney, as she was a very early riser, and had desired him to be with her very soon that morning. With this desire he had the more eagerly complied, because of the deep impression her over nights conversation had made on his mind. Never before had he found this spiritual woman so spiritual:—she spoke of high and heavenly things, as though she had realised the subject peculiarly, and seemed to be filled with the Spirit in an especial manner. Sydney left her with regret, and the savour of her words rested still on his mind, and made him think the time long till he should see her again; he therefore desired the seryant to tell her he was come. She obeyed him; but hastily returned, with looks of terror, but unable to speak. Alarmed and shocked, Sydney rushed into the

chamber of his aunt, and saw her sitting in her easy chair, before her table ; her head reclining against the side of the chair, and her hands resting on its arms. On approaching her, he soon found she was quite dead, though not a feature was disturbed, and she appeared as if in a tranquil slumber ; her bed had not been slept in ; the night lamp was still burning on the table, on which lay her Bible, spread open, and it was evident she had expired very suddenly over night. The effect of this loss on Sydney's mind was peculiarly solemn ; but after the first keen emotions of affectionate regret had a little subsided, he derived great consolation from the undoubted assurance of her happy entrance into heavenly glory ; while he was enabled to hope, that through grace unspeakable, he should one day be reunited to her, amidst the spirits of just men made perfect, and with them would for ever be employed, in sounding high hallelujahs unto the great and glorious Redeemer.

CHAPTER XIII.

ZEAL WITH KNOWLEDGE.

“ I have not shunned to declare unto you all the coun-
sel of God.”

ACTS OF THE APOSTLES, XX. 27.

“ Search the Scriptures.”

JOHN, V. 39.

A third letter from Sydney's anonymous correspondent, immediately after Mrs. Archer's demise, bearing for its motto,—“To live is Christ, to die is gain,”—convinced him that the unknown writer must be intimately acquainted with his movements, and he began to feel a lively pleasure in the receipt of these papers. The present one was couched in strains of congratulation, rather than condo-

lence, for his bereavement; and after an accurate and affecting sketch of the Christian graces of Mrs. Archer's character, and the gospel simplicity of her spirit, drew a vivid picture of her happiness, in the presence of her Lord in glory; exhorting Sydney to remember her advice, and follow her example, as far as she had followed Christ's, so that all who knew him might discern that he also had seen Jesus. It concluded with some scriptural advice, and seasonable hints as to his future conduct, and was signed,—“A Sister in the faith of the Gospel.”

After more than one perusal of this letter, Sydney sat down to reply to it, in warm terms of gratitude, requesting to be favoured with the knowledge of *who* he was so much indebted to, and promising implicit secrecy if requisite. This letter he directed,—“To my esteemed, though unknown, correspondent,” and left it on his table. It was taken away in his absence, but no reply met his view, though he anxiously sought one every evening, on retiring to his chamber; he, therefore, concluded some powerful reason prevented the grant of his desire: meantime his mind

was daily increasing in heavenly wisdom, and his spirit rejoiced in God his Saviour; while a zeal for the best interests of those he loved, engaged his attention, and influenced his conduct. Yet it was not a fiery zeal, without knowledge, nor a rash enthusiasm, nor that charitable zeal, which assuming a love superior to that of Him, whose essence and name is Love, would save *all* men. Sydney's zeal was happily regulated by the written word; and while he spoke of the great Redeemer, and declared Him to be the True Word, and eternal life to all who came to God by Him; yet presumed not to encroach on the work of the Holy Spirit, but having declared *that* he had tasted, left the issue to the Holy One of Israel, not once daring to assert the awful delusion, that sinful man could at pleasure choose or reject salvation.

Wertheim, who had attentively observed the progress of the young christian, now frequently, though with great mildness, and unusual candour, entered into controversial conversation with him. Sydney, at these times, evinced a great degree of prudent caution, in meeting the subtle objections, and

ensnaring questions, which Wertheim would sometimes adduce when thrown off his guard, by any advantage gained by his young opponent. Sophia was often present at these disputes, if such they could be termed, but she never joined in the conversation, though frequently, when Sydney was describing the blessedness resulting from the knowledge of "the truth as it is in Jesus," the serious expression of her mild countenance, her heightened colour, and clouded brow, plainly proved how displeasing the discourse was to her feelings. At length, one day, when Wertheim and Sydney had carried on the debate for some time, and the latter had spoken in terms extremely animated and striking, respecting the truths of Christianity, Wertheim was called away, leaving Sydney and Sophia alone. She was busily employed in making a burial dress, for a departed friend, and therefore could not now retire, as she had lately done, when Sydney alone was present. He gladly availed himself of this unexpected opportunity, to approach the lovely girl, and express his regret at the late visible change in her manner towards him, from a truly

sisterly friendship, to a distant and formal civility ; and intimated a hope, that he might be restored to his wonted place in her esteem, as he was wholly unconscious of having, in any way, forfeited it. Sydney ceased to speak, but Sophia seemed resolved to preserve silence, and applying to her work with deep attention, made no reply, though she sighed heavily. After waiting a few minutes, Sydney repeated his request, with that persuasive manner that peculiarly distinguished him, and in accents, irresistibly tender and earnest. Sophia, more affected than she would own, raised her eyes to look on him ; they were filled with tears, and she became extremely pale, as she said, in a low faltering voice,—“What friendship can I have with an avowed Nazarene ? or what union of spirit with a follower of —— ? She shuddered as she would have added the name of the Saviour, and left the sentence incomplete. Sydney, with great gentleness, sought to reply to the young Jewess, and set before her the delusion she was under, but in vain ; she defended her tenets with earnestness, refused to listen to any explanation, reproached him with his

mutability, and finally left him in more serious anger than he had thought her capable of.

Sydney was deeply affected by what had passed. Until now he had cherished a secret hope, that Sophia might one day have her heart opened to receive the truth. Mrs. Archer had often cautioned him not to be too sanguine; but Sydney had hoped against hope and probability, and now felt painfully convinced, that the woman he preferred before all others, and still loved too tenderly for his peace, could never be his. A severe conflict now took place in his mind, and for some days, shunning all society, he secluded himself in his chamber, and earnestly sought help from on high, against himself and the idol that he still cherished. The indefatigable enemy of souls assailed him powerfully at this critical period of weakness, and set before his carnal affections, a most alluring picture of Sophia, in all the glowing loveliness of mind and person she really possessed, and for a moment Sydney paused! The triumph of the evil one was but short; a standard was lifted up against him, and he fled, leaving

Sydney to prove, that the strength of the Mighty One of Israel, was perfected in *his* weakness. The conquest of sovereign grace over carnal affection was now complete, and Sydney's mind was emancipated from this ensnaring temptation: but recollecting his proness to fall into error, and more than ever distrusting himself, he wisely resolved to withdraw from the dangerous society of one, whose powerful fascinations had already made such inroads on his peace: he therefore sought his guardian, and ingenuously and minutely describing his present feelings, and inward warfare, besought his consent to quit entirely all intercourse with his beautiful daughter; at the same time laying before him, for his approval, his future plans. De Lissau folded the interesting youth to his bosom, with all the tenderness of a father, and admitted, though with avowed regret, the propriety of Sydney's request: indeed, though he hinted not the fact to him, he was assured from minute observation, of late, that his absence was become equally necessary to the peace of Sophia as his own. Thus mutually agreed, therefore, Sydney's future residence

and pursuits were soon adjusted, and that day week settled as the time of his departure from the hospitable roof of his truly paternal guardian. When the family assembled as usual in the evening, in Anna's apartment, De Lissau mentioned it, and expressed his regret, that business of an important nature, had intervened, to occasion the separation, particularly as it might be for a very long period. Sydney ventured to look at Sophia at this moment, and felt much agitated at the visible emotion she displayed, though evidently endeavouring to conceal it. A deep glow overspread her delicate features, which was as instantly succeeded by an ashy paleness; tears, which she could not suppress, stole down her varying cheek, and, under pretence of seeking something necessary for her work, she hastily quitted the room. Sydney's heart bled at these silent, but powerful proofs of affection for him, and though he dared not regret the sacrifice he was called on to make, yet felt it deeply. Wertheim broke the silence that followed De Lissau's communication, by expressing *his* regret at the departure of Sydney, whom he really

esteemed, and a kind of general conversation ensued. Sydney however had his attention taken up by the singular behaviour of Emma, so very different from her usual habit: in general she sat quite silent, and apparently inattentive to the conversation, always appearing absorbed in her own thoughts, and uninterested in what was passing around her; but this evening, her manner when her father spoke, was a decided contrast to that of Sophia; joy sparkled in her eyes, and animated every feature; a bright glow suffused her cheek, and the exclamation,—“Heaven be praised!”—escaped her lips, involuntarily; Sydney was astonished! and this extraordinary conduct was of service to him, inasmuch as it divided his attention, and drew his thoughts from a more dangerous subject. On retiring to rest the night following, another letter from his anonymous correspondent awaited him. It contained a lively expression of pleasure at his intended departure, and entered largely, and in a very spiritual manner, on his situation and prospects as a chosen vessel of mercy. The contents occupied four sheets of paper, closely written, in the usual

character, and after bidding him farewell, in terms of peculiar tenderness, concluded with the two last verses of Jude's epistle.

The last week of Sydney's time, passed rapidly away in the necessary preparations, and when the last day of it arrived, he requested his guardian to allow him a few moments interview with Sophia and Emma, that he might take leave of them, and if De Lissau permitted, to present each of them with an elegant pocket edition of the holy scriptures as the most important gift he *could* offer, and truly worth their acceptance. De Lissau kindly assented to Sydney's request, though he smilingly assured him, he did not think Sophia would set much value on the *whole* of his present, or perhaps as a Jewish parent, it was his duty to forbid its acceptance, he then sent to apprise his daughters of Sydney's parting visit.

A considerable degree of agitation pervaded the bosom of Sydney, as he ascended the stairs, leading to Anna's apartment, and he remained a few moments at the door, to recover his composure, ere he entered. The sisters were together, waiting to receive him.

replied,—“I believe that salvation is in Jesus of Nazareth alone, and all who are not saved by Him, *must* perish everlastingly!”—Sophia sunk on her seat and groaned aloud, pressing her hands on her beating heart, as if to check the rapidity of its pulsation, while Sydney stood immoveable, and scarce able to breathe, from the powerful effect of the scene before him, and Anna, in her usual pathetic manner, repeated after Emma,—“*Must* perish everlastingly!”—This repetition would have passed almost unheeded at any other moment, but on this important occasion, it was deeply affecting. Emma shuddered as the poor maniac once more repeated the awful words, and Sophia unable to endure it, rose hastily. “Farewell Sydney,” she exclaimed, “farewell for ever!”—and immediately quitted the apartment. De Lissau entered it almost at the same moment, to announce to Sydney that the chaise was waiting, and Emma and her father accompanied him to it. De Lissau embraced him very tenderly, and Emma delivering to him a small box, as a memorial of friendship, returned to her mother. Sydney, overcome by the feelings of a separation

he sincerely regretted, did not open Emma's gift till the next day, when to his complete astonishment he found a watch ribband, to which was attached three seals, which on a near inspection, answered to the different mottos of his anonymous correspondent! The discovery affected him, for hitherto, in his excessive admiration of Sophia, he had always slighted and over-looked her sister, though he was aware that she was the favorite of Leopold, and a subject of much persecution, for maintaining some peculiar opinions. *What* these opinions were, he had never inquired, but *now* conviction of their nature at once flashed on his mind.—“I have then,” said he, “neglected and despised a lowly disciple of Jesus, who, nevertheless, has watched over, prayed for, and endeavoured to strengthen my better purposes.”—He immediately addressed a long letter to Emma, expressive of his feelings; she, however, sent no reply, nor ever noticed two others which Sydney forwarded to her at a subsequent period.

When Emma returned after Sydney's departure, she sought Sophia, fearing the con-

sequence of her recent emotion. She found her however much composed, and engaged in prayer, or rather reciting prayers. Emma patiently awaited the close of this formal act of worship, and was about to address her ; but Sophia, in a firm and decided manner, very foreign to her accustomed gentleness, interrupted her, and declared she would not listen to a renewal of what had been their subject. "Forgive my abrupt manner, my ever dear sister," said she, "but my mind is unalterably fixed. I enter not, I dare not enter into views, so fearful in their consequences, as those you hold, and which, if true, would consign our holy nation, our departed ancestors, our pious *living* relatives, our wise Rabbins, nay, even our beloved parents, to hopeless misery! No, Emma, my inmost soul rejects such doctrines; we will therefore revive the hated subject no more. You, and you alone, are aware how weakly I have acted, in permitting an unhallowed Gentile to steal on my affections; but it is over,—henceforward let the Nazarene never be named in my presence. 'Search the Scriptures,' said he! Dares he then call the writings

of his idolatrous sect, the Scriptures?"—
Sophia ceased, but Emma made no reply,
and in silence the sisters returned to the
apartment of their mother, in tender atten-
tions to whom, they seemed, for a time, to
forget the important subject that had so
lately occupied their minds, and so deeply
interested them.

CHAPTER XIV.

THE JEWISH MARRIAGE CEREMONY.

“The voice of joy, and the voice of Gladness, the voice of the bridegroom, and the voice of the bride.”

JEREMIAH, XXXIII. 11.

“The harp and the viol, the tabret and pipe, and wine are in their feasts ; but they regard not the word of the Lord, neither consider the operation of his hands !”

ISAIAH, V. 12.

Several months passed away after the departure of Sydney, unmarked by any particular occurrence, except a visit of a few weeks from Leopold, who was greatly improved in mind and person. But De Lissau saw, with paternal alarm, that Sophia, though she made

no complaint, appeared to decline daily in health. The beautiful bloom that once adorned her countenance had fled, and the pale hue of death sat on her cheek, while an air of languor and listlessness pervaded her whole frame. In her religious observances, however, she was more frequent than ever, and her father began to fear lest her delicate health would sink entirely under her self-imposed acts of extraordinary devotion. He therefore, at length interposed his paternal authority, to induce Sophia to mix in society, and relax for a time, from a discipline, which was evidently tending to complete the destruction of her physical powers. Filial duty, after a short resistance, compelled the amiable invalid to comply with the wish of her indulgent father: and he overcoming, for his daughter's sake, his own reluctance to quit the domestic circle, accompanied her constantly in public. As soon as their friends understood this new arrangement, continual invitations were the result, and she was soon engaged in a round of amusements, peculiar to her nation; such as card-parties, wedding-dinners, and balls, and public-breakfasts, given at the celebra-

tion of their religious rites. But Sophia *appeared* at these scenes of unrestrained gaiety, without entering into them, though her health evidently amended, and the bloom began again to revisit her cheek. She, however, did not suffer the parties, in which she was engaged, to interfere with the regular habits of devotion her mother had early accustomed her to; and this tended to poise her mind amidst the lively scenes of Jewish festivity, where the song, the dance, and unchecked mirth usually reign, and the luxuries of the table are spread with a lavish hand; while any religious conversation, or serious allusion, is invariably excluded, as if by common consent, except perhaps among very old people, though even they, generally prefer the pleasures of the card-table. At these parties, the females vie with each other in the splendour of their attire, and the profusion of their ornaments, which are often *heaped on*, as it were, with more regard to quantity than suitability or propriety, and do little credit to the taste of the wearer.

Jewish females of that day, presented to the enlightened observer but a melancholy

spectacle, excelling indeed in the dance and song, or versed in the mysteries of the card-table; but ignorant, bigoted, superstitious, or else wholly indifferent to eternal things, and quite taken up by earthly pleasures, without any anxiety for the future, except that of marrying advantageously. This is a delineation of mental and moral degradation, and pitiable carelessness, but, with very few exceptions, the portrait is a faithful one.

Amidst *such* a circle, Sophia could not fail to attract peculiar attention; in point of personal beauty, few could vie with her, and in mental excellence, and intellectual graces, she was unequalled by any of the gaudy triflers around her, while the chaste simplicity of her attire, her tasteful arrangement of the very few ornaments she wore, and the native dignity and elegance, visible in every movement, made her the first object in every place where she appeared; though the retiring delicacy and modesty that eminently distinguished her manners, and her native humility, shrunk back, and would have declined the general sentiment in her favour. Such, at this period was Sophia De Lissan;

yet alas! she was but a beautiful shrine, a decorated sepulchre, an exquisite piece of dust and ashes! living in enmity with the true God, and utterly incapable of standing in the last and great day of final judgment!

Sophia had not long appeared in public, before numerous offers were made to her father for the hand of the charming young Jewess; but, contrary to the usual custom of making up matches among the Jews, De Lissau invariably referred every suitor to his daughter for her decision; and hitherto, Sophia had constantly given a negative, though in many cases the offers were highly advantageous, and quite unexceptionable. At length Sophia was invited to an elegant dinner and ball, given to celebrate the marriage of the daughter of one of De Lissau's most intimate and select friends. In the course of the evening a young stranger was introduced to Sophia, by her father, as a relative of the bride, and lately arrived from the continent. On raising her eyes to his face, as she gracefully returned his elegant compliment, she was greatly astonished to see before her, a striking resemblance of James Sydney; the

likeness was indeed so perfect, that she could hardly credit her senses, when De Lissau announced him by the appellation of Raphael Leoni, and told her he had lately left Vienna, where he had seen Leopold, who was then in perfect health. Leoni confirmed this account, and added, that he was the bearer of letters from him, which he intended delivering next day. Sophia declined joining the dance that evening, though often solicited to do so, but sat by her father, who was equally struck with the remarkable resemblance the young Jew bore to his favourite ward, though he made no remark respecting it to his daughter, whose eyes followed the interesting stranger continually.

On the return of Sophia from the ball, she mentioned to Emma her interview with Leoni, and how much he was like Sydney. This was the first time she had ever named him to Emma since his departure. "but," added she, "the resemblance extends to person alone, for his relations assured me, that he is an eminently pious Jew." Little more passed respecting him that night, but when he called next day, to deliver Leopold's letters, Emma

had the curiosity to receive her's personally, contrary to her usual custom of never mixing with society, or seeing strangers, and she remained in the parlour during his visit.—His likeness to Sydney she could not but acknowledge, but she easily perceived that the resemblance was merely external; his manners were unusually polished and fascinating; yet Emma, after some observation of him, (for she took no part in the conversation, and therefore had more liberty to examine him critically) felt an intuitive dislike towards him. He talked much and long, but chiefly of himself; and Emma soon perceived that he was extremely bigoted, and a decided enemy not only to all who professed not Judaism, but also a severe censurer of those of his nation, who kept not all the traditions. At length, to her great relief, he arose to depart, after requesting the favour of Sophia's hand at the evening ball, which concludes the marriage feast at Jewish weddings, which, at that period, were always celebrated two days;—the first day by a sumptuous dinner and ball, and the second evening by tea and dancing only.

Sophia, for the first time in her life, seemed peculiarly solicitous to appear to advantage at the evening assembly, and Emma saw with regret the impression Leoni had made. De Lissau partook of her feelings, but made no remark. From that period the young Jew was constant in his visits, and it was soon visible to her father and sister, that Sophia was daily more impressed on his behalf. He had indeed taken the surest method to obtain her favour, by his rigid observance of those rites she held sacred, and she perceived not, though the rest of the family did, that Leoni had a superficial understanding, a narrow selfish spirit, and an unfeeling heart. She saw only his polished exterior, outward graces, and religious zeal, and judging him by herself, gave him credit for qualities he was an utter stranger to. At length, in an unhappy hour, Leoni sought an interview with De Lissau, and made proposals, in form, for his beautiful daughter. To his great surprise, and visible mortification, they were received very coldly; but after a short deliberation, De Lissau told him, he must at once refer him to his daughter, whose reply would

govern his. "For," said the tender father, "I do not approve of the mode of making matches, prevalent among us, I exercise no undue authority over my children, their choice is, as it ought to be,—perfectly free. I only reserve to myself the liberty of advising and cautioning them where it is necessary. To Sophia herself, therefore, I must refer you, and will only add, that whoever is so fortunate as to obtain her hand, will possess in her an assemblage of qualities and graces, of mind and person, not easily to be equalled among the females of our nation."

Leoni's pride was much hurt at the apparent coldness of De Lissau, who he had anticipated, would have received his proposals with eagerness; however he concealed his real feelings under an air of humility, and accepted the reference given him. Sophia received his addresses favourably, and with a modest candour, but again Leoni felt secretly displeased; he considered his choice as conferring honour on the object of it, and therefore could ill brook the reply of Sophia, who, after ingenuously acknowledging a

preference in his favour, declined finally accepting his addresses, until she had consulted her family. He was obliged, however, to abide by this determination, but he left her evidently dissatisfied. De Lissau and Emma when called on by Sophia for their advice and opinion on this important subject, answered her appeal faithfully; and even Wertheim thought with them respecting Leoni. He had however a powerful advocate in the bosom of Sophia; and her tender relatives, after a time, fearing lest opposition should again affect her health, and having nothing but conjecture and opinion to oppose to her belief of his excellent character, ceased to object. Leoni was therefore, at length, accepted as the future husband of Sophia, and, as is customary, they were betrothed to each other, after the manner of the Jews. A large assembly were invited by De Lissau to witness this ceremony, which was concluded by a splendid entertainment. In the presence of these friends, Leoni and Sophia were mutually contracted to each other, and the deed especially declared, that the marriage was to take place within six months from its date,

under penalty of a heavy forfeiture of money, (to an amount therein specified) by the receding party. This deed having been duly signed and witnessed, the ceremony ended by breaking a china cup according to ancient usage as a ratification of it. Emma was not present on this occasion,—every day added to her dislike of the man to whom her beloved sister's happiness was to be entrusted, and whom she considered wholly unworthy of her, and she spent the evening in solitude and tears. At the assembling of the friends, and before the contract was signed, a deputation of them waited on her, in form, to ask if she consented to the disposal of her sister, this being the usage when the younger precedes the elder in marriage. Emma of course gave her consent, but her sad countenance, dejected air, quick reply, and, above all, her absence from the entertainment, created a most unfavourable opinion against her in the minds of the guests; while Leoni, whose dislike to her, more than equalled her's towards him, felt on this occasion a sentiment bordering on detestation, for one he was so shortly to be closely allied to, and openly attributed her

conduct to the workings of an envious and jealous mind.

The marriage ceremony is always celebrated with splendour and show by the Jews ; nor do the poorest among them omit this custom. As every guest brings a present, chiefly consisting of plate, according to ability, the lower orders, especially, are anxious to invite as many as possible ; for which purpose they generally hire a public room, to accommodate such a large assemblage ; and not unfrequently, when the wedded pair are very poor, these gifts are disposed of immediately, to defray the expence of the feast, and assist the young couple in housekeeping. A friend, on whom dependance can be placed, is stationed near the entrance of the apartment, to receive the presents of the guests, as they arrive ; another writes down each person's name and their gift, which is instantly deposited in a chest ; and after all invited have arrived, it is locked and put in a place of safety. If any persons invited, are prevented attending, this circumstance does not prevent their gifts from being regularly sent in their names ; but those who are merely invited to

tea and dance, are not expected to bring any present.—It may here be observed, that the Jews consider it a highly meritorious act to promote marriage, or in any way assist in its celebration; but those who are in their year of mourning for a near relative, may not attend a wedding feast, nor be seen where music or cards form any part of the entertainment.

Wednesday is the day on which the Jews celebrate their marriages, and a second ball on Thursday evening, concludes the feast; but if either party has been previously married, Sunday is the day chosen, and music and dancing form no part of the entertainment.

The choice of Wednesday, for the above purpose, still continues among the Jews, but like many other of their observances, the original cause for selecting that day, has long ceased to exist, which was simply because, that as the Sanhedrin held its sitting on Thursday, the newly married man could immediately bring his wife before them, if he had any ground of complaint.

“ Preparations were made on a large scale

by De Lissau, for the celebration of Sophia's marriage, though he had daily less reason to approve her choice, for every interview unfolded some fresh unpleasant trait in Leoni's disposition and character, and he trembled for the peace of his daughter. She, however, thought her lover perfect, because of the strictness of his religion, and saw not, as her father plainly did, that it was a narrow, selfish, and superstitious principle in him, emanating from slavish fear, and in fact, the enforced service of a bondman, paid as the exacted due of a hard tyranic master.

De Lissau, with his accustomed liberality, made his daughter a bountiful present of every requisite for domestic use; and added to it, a valuable service of plate, with china and glass-ware in profusion. Having done this, he signified to Leoni, that he intended (as the expence and management of the wedding feast is always borne by the parents or friends of the bride) to invite a large number of guests on the approaching occasion, "but," added he, "as many whom I wish to see at my table, are very poor, and quite unable, without injury to their families, to bring a

gift, I have resolved to break through the usual custom, and accept no presents. This determination I have ordered to be inserted in the letters of invitation, and, therefore, have presented you with all you can want for your domestic use, that while my desire is gratified, you may sustain no loss." Leoni could not, with propriety, object to De Lissau's considerate arrangement, but his countenance fell, and De Lissau saw with disgust, that to his other disagreeable qualities, he added that of a covetous spirit, nor was this the only time he had reason to think so, for in every pecuniary arrangement between them, he had amply displayed it.

The sabbath before the nuptials, the family, and their friends attended the synagogue, to witness the ceremony of calling Leoni to the reader's desk, as a bridegroom; by which public act, the approaching union was openly declared before the people. On this occasion Leoni wore an elegant silk veil, presented by his beautiful bride, who had, however, been much offended with him, for the first time, because he had actually scrupled to use it, and at the same time, quite declined accept-

ing a richly embroidered bag, for his Phylacteries, on account of the hated Emma having been employed in assisting Sophia to make it.

As Anna De Lissau still remained in the same affecting state, some aged matrons, friends of the family, and of eminent piety, among whom was the wife of the presiding Rabbi, undertook to instruct Sophia, in those parts of her duty, as a Jewish female, which were purposely omitted in the initiatory charge, written by her mother. They also accompanied her to the bath, and cut off, according to custom, her beautiful hair, for which was substituted the matron's cap. This practice, however, of despoiling the Jewish brides of their tresses, is no longer strictly adhered to by the Jewesses of England, whose piety in the present day, is, generally speaking, on a par with that of nominal christians, and mere carnal professors.

As the Jews consider the ordinance of marriage peculiarly meritorious, and attribute to it the same effect as the day of atonement, namely, the forgiveness of all the previous

sins of the pair, about to unite in wedlock; the bridegroom and his bride fast till after the nuptial ceremony, which usually takes place at two in the afternoon, immediately after which, they partake of some light refreshment, previous to the sumptuous wedding-dinner.

The artless sincerity of Sophia's religious practice, as contrasted with the slavish and heartless obedience of Leoni, was never perhaps more decidedly exemplified, than in their manner of observing the fast just alluded to. *He* arose before day-dawn, that he might evade its inconvenience, by partaking a plentiful breakfast, thus fasting, as it were, enforcedly, and according to the mere letter. But Sophia had no idea of such an expedient, *she* believed that this important day was really a solemn time of expiation for all the sins of her past life, and thus imprest, *her* first waking thoughts were breathed forth, with fervour, to the God she worshipped,—though, alas! not in spirit or in truth.

As Sophia's mother was incapable of conducting her beneath the nuptial canopy, and De Lissau had not any female relatives living,

the affecting duty devolved on Emma, much against the will of Leoni, who however had no voice in the matter. With Emma, the wife of the presiding Rabbi condescended to act, on this occasion, in honor of De Lissau, as a chief elder in the synagogue, and Leopold arrived in London, early enough to be presented on the important day.

Sophia De Lissau, splendidly attired, and accompanied by her sister, and the lady of the presiding Rabbi, proceeded privately to the house, selected for the occasion; and there Leoni and his friends had preceded her. The servants of the synagogue brought thither the nuptial canopy, and adjusted it previous to the ceremony. At the hour appointed, the bridegroom and his friends being assembled, and the presiding Rabbi bearing the marriage contract, and attended by the usual train, having arrived, De Lissau proceeded to the private apartment, where the bride and her attendant ladies were seated, to announce that all was ready. Emma and her companion then bound the nuptial veil about the brow of her sister, and led her between them to the canopy. As they

entered the chamber, strains of solemn music welcomed them, and continued till they reached the destined spot. The Rabbi commenced by reading the contract of marriage, (*w*) and the bridegroom placed the ring on the forefinger of the bride's left hand; saying that he wedded her with that ring, according to the law of Moses, which he commanded Israel. Wine was then blessed by the Rabbi, and partaken of by the new married pair; after which the bridegroom threw the glass on the ground, and set his foot on it; this concluded the ceremony, and the young pair retired to partake of some food, after their long fast. Emma returned to take her place in the chamber of her unconscious mother, as soon as the ceremony was over, and staid not to partake of the elegant entertainment that succeeded it, at which the bridegroom and his beautiful bride presided. Before them was placed an enormous cake, which remained there till the long grace after dinner was chaunted by the presiding Rabbi, assisted by the singers from the synagogue. It was then removed and distributed at the tea-party, which preceded the evening ball.

An elegant assembly and ball succeeded on the next evening, and the public appearance of Leoni and Sophia, with their relatives and friends at the synagogue, on the following sabbath, closed the wedding festivities; in which Emma took no further part. *Her* heart was in heaviness, she saw her sister united to one wholly unworthy of her: nor was this her only cause of grief. Until now, a perfect friendship had subsisted between Leopold and herself, but a great change had taken place in this brother, so dear to her, and in the solitude of Anna's chamber, she had leisure to meditate on, and mourn over, her nation,—her kindred,—and her family.

CHAPTER XV.

THE MATERNAL BENEDICTION, AND THE IMPORTANT CONFERENCE.

"Man goeth to his long home, and the mourners go about the streets."

ECCLESIASTES, XII. 5.

"It is a stiff-necked people."

DEUTERONOMY, XI. 13.

The change that had taken place in the mind of Leopold was soon perceived, and deeply lamented by his father, but he saw not any way of counteracting the evil. An intimacy, contracted in Vienna, with a young Jew of great accomplishments, and most fascinating manners but profligate habits,

and deistical opinions, had wrought this regretted alteration. He had put into Leopold's hands, authors whose tenets were entirely subversive of all religion; among whom Voltaire and Paine were not omitted; and the result was but too obvious;—Leopold had passed from the rigid observances of his nation, to the contrary extreme, of entirely casting off religion of any kind. Emma deplored the change, and spoke to him of it with tears; but *he* who had hitherto never seen *her* uneasy without being affected, now ridiculed her observations, and assured her she had sacrificed the happiness of her life to a chimera, and declared, the book on whose contents she so confidently relied, was a mere fable, written by cunning men, for a knavish purpose. At first, Emma combatted his arguments, but finding all she could offer utterly useless, and that he had drank deeply of the poisoned cup of infidelity, she desisted, after assuring him, that *all* he could urge was of no force to any one who had been favoured to read the bible under the teaching of its divine author. "It is the word of God, Leopold," continued she, "and it will stand

therefore, though earth and hell oppose it ; the Jews understand it not, the Deist calls it a fable, the nominal Christian is indifferent to it, the Roman Catholic perverts it, the Arminian garbles it, the Socinian, finding his tenets opposed by it, makes a new version to suit his creed ; but the children of God find it a lamp to their feet, and a light to their path."

"Enthusiasm and folly!" exclaimed Leopold contemptuously,—Emma sighed,—but made no further remark, and the subject was not renewed by them, though her brother remained in London, on account of the then agitated state of the continent.

Some months glided on in apparent tranquillity, after the marriage of Sophia, and to the eye of a common observer, she wore an air of happiness ; but her sister felt assured this was far from being the case. She viewed her with a penetrating glance of lively affection, and saw beneath the veil of exterior cheerfulness, the suppressed feelings of an heart ill at ease. But Sophia, if such was the fact, carefully concealed it, and De Lissau became daily more reconciled to the

anion, fully believing his lovely daughter to be in the enjoyment of connubial felicity, commensurate to her merit. Emma did not venture to name to him *her* suspicions on the subject, but continued to observe, in silence, the conduct of Leoni, and the deportment of his charming wife, until an event, deeply affecting to her feelings, as a daughter claimed for a time, her undivided attention.

Sophia had been married about ten months, when a change appeared to be taking place in her Mother's affecting malady. She recovered a partial consciousness of those about her, knew their voices, and, for a few minutes at a time, could connect her ideas, so as to answer their tender inquiries, though she would quickly relapse into her usual state. Her physician considered these appearances as indicating the approach of an important crisis, and advised a cautionary and delicate mode of treatment, which was minutely adhered to. De Lissau felt hope respecting his beloved wife, again reanimate his bosom, and the whole family rejoiced in the prospect.

These appearances lasted some days, and every lucid interval was longer, and more

hopeful. At length, one memorable evening, (it was that preceding her birth-day, which until her calamity, had always been kept with much festivity by the family) she suddenly addressed her husband by name, and requested he would bring her some savory meat ! As it was rather late, he promised her some early the next day ; but she replied, in a mild and perfectly rational manner, and urgently desired it *then*; at the same time describing the kind of dish she wished for. De Lissau could no longer resist her, and allowed Emma to prepare it immediately, in pursuance of the direction of her medical attendant, not to contradict any earnest wish that the invalid expressed, especially if it were repeated. Anna partook of the food heartily, declared that she enjoyed it exceedingly, and was assisted to bed by Emma, (after taking leave of her husband with much affection) in a serene state of mind.

This great alteration for the better, so much affected Emma's feelings, that she remained up, meditating on her mother's situation, till a very late hour. At length she was about to retire to the small couch near

Anna's bed, which she had occupied from the commencement of her malady, when her mother called her by name, and desiring her to sit down close to her, addressed the astonished girl in the following terms, and in a perfectly collected manner:—

“How long I have been deprived of my senses I know not, and how long I may retain the perfect consciousness I now enjoy, is hid from me ; let me then, my much injured child, attempt to repair the past, while I may, and hasten to receive a mother's blessing, while she is capable of bestowing it.” So saying, she stretched out her hands in search of her daughter, who, over-powered by this unexpected address, could only bend her head in silence before her. As soon as Anna's extended hands rested on Emma's head, she most fervently and distinctly pronounced the maternal benediction ; and then as fervently saluted this hitherto proscribed daughter ! What a moment was this to Emma ! The repose that reigned through the house, the mingled solemnity and affection of her mother's address, her touching situation, the wonderful change in her mind, now again

restored to reason, all combined to present a scene deeply interesting and heart affecting. It was some time ere she could at all compose her thoughts ; meantime her mother, now indeed a mother, had sunk into a soft and tranquil slumber ; and Emma, unable to rest, watched by her side until day dawn.—It was a fine morning in May, and as the first beams of the rising sun shone into the apartment, it gladdened her heart ; never before had she felt so happy, and nature seemed to harmonise with her feelings. Oh how ardent were her aspirations that morning ! What visionary scenes floated before her in perspective ! Alas ! dazzled by a meteor, Emma, after so many lessons in the school of affliction, sought happiness where it shall never be found,—in the creature, and leaning (notwithstanding all her past experience) on the earth, found it pierce her to the heart.

Anna was accustomed to take a medicine every morning, at seven, and usually awoke from habit, near the time, but this morning, her slumber still continued, and Emma would not disturb her, though she perceived an un-

usual glow on the cheek of her mother. At eight De Lissau entered, but she still slept. At last they attempted to awake her, but she replied not, and all their efforts were unsuccessful. Greatly alarmed, they immediately procured medical aid; the family doctor promptly attended, and pronounced her sleep to be apoplexy! cupping was by his desire instantly resorted to, its only effect however, was, that she turned extremely pale, and appeared to breathe with more difficulty: every other method resorted to in such cases, was tried, but in vain; and after a day of unspeakable anguish to her surrounding family. Anna breathed her last, at nine, in the evening, without recovering her senses, and almost without a struggle. This unexpected catastrophe, at a time when their hopes had been so lately revived respecting the departed, fell heavily on the survivors, and Emma felt it most keenly, when she heard the fatal exclamation that announced all was over! (for as usual, the family was sent from the chamber when the agonies of death came on.) However, inured to sorrow, and from habit accustomed to suppress her own feel-

ings, she indulged them not now, but sought to alleviate those of her father and Sophia. Wertheim being of the lineage of the priests, was obliged to quit the house as soon as Anna's demise was announced, as they are not allowed to approach a dead body, or remain where they are.

The funeral took place at five in the afternoon of the next day; the wife of the presiding Rabbi, and other distinguished Jewish matrons, made the linen burial dress, washed the body, arrayed it in its last habiliments, and placed it in the shell destined to receive it. When this was done, a small packet, which had been for many years deposited in the cabinet of the departed, was unsealed, and its contents strewed on the body, according to a direction written by her own hand. It was some earth, brought from Jerusalem, and had been presented to her by Rabbi Colmar, for the purpose it was now appropriated to. The garments of De Lissau and his children were next rent over the corpse, after which it was conveyed to the grave, accompanied by a large assembly, in honour of the eminent piety and stedfast adherence

to the Jewish faith, which Anna De Lissau had so peculiarly evinced.

After the seven days of close mourning and the thirty days observed by the males of the family, Sophia, who had remained with her father, returned home, and Emma had leisure to resume her observation of Leoni's conduct. Too soon were her worst fears of him verified:—she was sent for, in haste, early in the morning, a few days after her return home, by Sophia, who lived very near her father's house. On reaching her sister's apartment, she found her in great pain, and unable to move, from the effect of a severe fall. Before she could inquire into the details of the accident, a surgeon arrived, who soon ascertained that her leg was severely fractured, beside other injuries. After the limb had been set, which occupied some time and the sufferer was placed in bed, De Lissau, who had followed Emma immediately, retired with Leoni to learn some particulars of the matter. He appeared confused and embarrassed, but said that Sophia had slipped from a table on which she had incautiously stepped, to adjust the window curtain. As

the invalid could not be questioned, and Leoni persisted in his story, De Lissau could not make any farther observation, but his mind was ill at ease, and he stationed Emma in the chamber of her sister, desiring her to take charge of her during her confinement, promising to spend every leisure hour with them.

Sophia bore her sufferings with patient sweetness, and never once alluded to the manner in which she had received the injury. Emma however was in full possession of the truth, though she confined it for the present to her own bosom, and had strictly charged her informant to keep the facts she had stated quite secret. A young girl who lived with Sophia, had stated to her sister several circumstances relative to Leoni's brutal treatment of his amiable and gentle wife, and her statement was quite correct. Leoni was a complete domestic tyrant, and though before her family, and the world in general, he behaved to Sophia with seeming tenderness, at home he threw aside the mask, and she found, too late how much she had been mistaken in the man of her choice. She complained not

to any living creature, but opposed his rigorous behaviour by the mildest conduct, and had he possessed one generous feeling, must have conquered. Leoni, however, was inaccessible on that side, and secret grief preyed on the bosom of his unresisting victim; but she studiously concealed her sorrow, that she might not pain those who were dear to her; and in the exercise of her religious duties, sought to lose the keen sense of her blighted hopes. The death of her mother, by taking her from home for a time, and diverting her thoughts to another source, was so far of service to her, but on her return home her husband was more morose and severe than usual: he accused her violently of a bias to apostacy; and, when she gently, but firmly, requested his reason for such an unfounded assertion, adduced as a proof, her attachment to her sister, and so far forgot himself as to use personal violence towards her. She wept bitterly at this unmerited indignity, and sought by patient meekness to disarm her brutal husband's fury. He had more than once avowed an intention of leaving England, to settle on the Continent, and she dreaded a removal

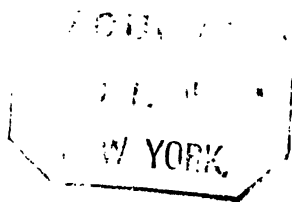
from her family, as the climax of her misfortunes. On the morning of her accident, Leoni had been as usual inveighing against Emma, but his wife heard him in silence :—provoked by this, more than he would have been by the most severe reply, he proceeded to rail against her family in general ; still Sophia replied not, though her beautiful features wore an expression of heartfelt grief. Determined to extort an answer, he then attacked the character of De Lissau ;—at first, the gentle creature merely cast a timid glance towards her tormentor, and her eyes bathed in tears, seemed to implore him to desist.—He went on however unmoved, and at length, roused beyond all forbearance, Sophia dried up her tears suddenly, and declared she would apprize her father of his conduct. She *was* at this moment employed in adjusting the curtain, as he had stated, but her fall, and consequent injury, was really occasioned by his brutal violence. As he did not however mean to go so far, and was greatly alarmed at the idea of De Lissau learning the truth, he took the first opportunity of expressing his penitence to Sophia, and avowed the best

intentions for the future. His excellent wife received his acknowledgements tenderly, and forgave the past readily ; while he, to conciliate her, behaved particularly respectful to Emma, and she, to preserve peace between them, appeared to receive it as intended, though she was more than ever determined to confide all she knew to De Lissau, at a suitable opportunity.

Sophia was confined to her apartment four months, and Emma never left her during that period. One day, when the invalid was rather easier than usual, she told her sister she had been so greatly impressed during her illness with a desire to know the particulars of that religion, which she so firmly adhered to, and preferred to the faith of her ancestors ; that she wished to confer with her on the subject :—"Though, remember, my dear sister," continued Sophia, "I have no wish to embrace it ; on the contrary, I hate the Nazarene faith as much as ever, but I own I cannot but notice your conduct in particular cases, and find it so very different from some of my faith, whose piety is undoubted, that I am curious to know the spring that actuates

your belief; and the rather, as I know you derive, though I am at a loss to tell how, consolation and support from your principles, amidst scenes the most trying and afflictive." Emma's heart bounded with joy at being called to a conference, so important and unexpected, and she unreservedly poured out the long pent-up secrets of her soul. Sophia heard her with great attention, stated her objections, and listened to her replies with candour;—but after some hours thus spent, during which Emma explained all Sophia sought to know, with an earnest solemnity, as one speaking for eternity, and deeply impressed with the importance of her subject, Sophia declared her decided opinion, that Emma was surely mistaken, and under a fearful delusion, which, if not renounced, *must* end in the final subversion of all her hopes of eternal happiness. Emma retired from this conference with feelings of anguish, proportioned to the hope that animated her at its commencement: and it had not a little mortified and affected her, when Sophia, during their conversation, adduced the loose and irregular conduct of some professing

christians in their vicinity, in opposition to Emma's assertion of the holy and pure tendency of the gospel. She could not deny the facts referred to by Sophia, though she assured her, those who thus acted were not real partakers of divine grace. From this time, till she quitted Sophia on her recovery, the subject was never resumed.



CHAPTER XVI.

THE AFFECTING CONCLUSION.

“I go whence I shall not return even to the land of darkness, and the shadow of death.”

JOB, x, 21.

“She hath given up the Ghost, her sun has gone down while it was yet day.”

JEREMIAH. xv, 3.

Sophia had not long been restored to her usual health, when the domestic peace of De Lissau was again invaded by the discovery of a degrading connection formed by Asaph. This unamiable youth appeared to have derived some benefit from the lessons of Wertheim, and his family entertained hopes of him; but he had completely blighted them, by privately marrying a woman of abandoned

character, whose father had been transported for theft, and whose family were remarkable for dishonest practices.

Among the Jewish nation, the honourable mode of contracting marriage is by publicly receiving the nuptial benediction beneath the canopy. But there is another method, and it is resorted to when the consent of friends cannot be obtained, or any other obstacle intervenes; and this method, though not reputable, is strictly legal, and like the usual manner of marrying, only dissoluble by divorce. The ceremony used in these cases is extremely simple:—the man intending thus to marry, goes to the woman of his choice, accompanied by two Jews, as witnesses, and in their presence presents her with a ring, (or coin, not under the value of sixpence) saying, “I wed thee with this ring, (or coin) and take thee to wife, according as Moses commanded Israel.” If she object not at the time the marriage is complete. It was in this manner Asaph had thrown himself away and though his case was remediable by divorce, he refused to resort to it; but having received from his afflicted father, the portion

his paternal affection induced him to bestow on him, renounced his family, and gave himself up, without restraint, to the low vicious habits of those he had united himself to ; De Lissau almost rejoiced that his high-minded wife had descended to the grave, unconscious of what she would have mourned over, as an indelible stain on the unsullied genealogy of her vaunted ancestry.

The conduct of Leopold did not tend to confirm the high hopes his father had once formed respecting him, or alleviate the pain Asaph had inflicted. He had passed from the height of superstitious observances, to a system of infidelity, that undermined his principles, and hardened his heart ; and though he was remarkably attentive to the interest of his employers, and so far maintained his character and reputation, in all other respects, he had become a complete libertine.

Soon after the return of Emma, from the care of her sister, Wertheim quitted the family, to the great regret of De Lissau, who wished him to remain with him, on the usual terms, and earnestly urged it. At first the

Rabbi declined the offered favour in general terms, and without assigning any reason : but overcome by the kindness of his patron, he at length opened his heart to him, without reserve, and De Lissau was rather surprised to find that an attachment to his daughter Emma, was the cause. Wertheim acknowledged that from his experience of the liberality of De Lissau's mind, he should not have feared to ask of him the hand of his daughter, notwithstanding the disparity in their circumstances, but that her religious views placed an insurmountable barrier between them ; and as he could not, while in the habit of daily intercourse with her, overcome the powerful influence she had gained over his affections, he thought absence the only alternative. Thus circumstanced De Lissau could no longer oppose their separation, and the Rabbi returned to the place of his nativity, bearing with him the esteem and good wishes of all the household.

De Lissau sighed as he contemplated the fate, which in all human probability awaited his favourite daughter, in the event of his demise. He had very recently received from

Sydney a letter, containing an enclosure for Emma ;—in both of them he had tendered himself as a suitor for her hand, in terms the most flattering. But the same delicate scruples that he had before evinced, guided his reply at this time ; independant of which, Emma respectfully, but firmly, declined his address, and commissioned her father to convey her decided negative, in terms the least offensive, to the generous Sydney. De Lissau did so, though he secretly regretted that a youth so dear to him, was, from peculiar circumstances, separated from him for ever.

In addition to the grief occasioned by the conduct of Leopold and Asaph, Emma had the regret of discovering that Leoni had resumed his usual harsh conduct towards Sophia, and her scarcely established health was again giving way under the pressure of concealed grief. Indignant at his unjustifiable treatment of one so dear, she, after obtaining from Sophia a reluctant acknowledgment of his renewed cruelty, laid it before De Lissau ; at the same time, acquainting him with all she had previously discovered. Words are inadequate to describe the agony

of mind under which the tender parent writhed, as he listened to the affecting details, which were often interrupted by the tears of the narrator. Resolved however to act with caution and temper, his first step was to visit Leoni, and tax him with his conduct, at the same time, demanding if any part of Sophia's conduct had excited it. His cowardly son-in-law first denied the charge, but at length, finding subterfuge unavailing, attempted to bring unjust accusations against the gentle being he had so harshly treated. She heard them in perfect silence, a look that spoke more than words could convey, being her only reply. De Lissau's mind was completely made up, as he heard Leoni's assertions, improbable and unfounded as they were, and casting on him a look of contempt, he declared his intention of applying immediately for a divorce. Leoni replied with an air of defiance, that he would never grant one: and was about to add something still more offensive, when Sophia, pale, trembling, and bathed in tears, threw herself at the feet of her father, imploring him in words inexpressibly touching, to remember her present

interesting situation, and forgive the father of her unborn infant, the unkindness of his conduct as an husband. De Lissau wept over the lovely pleader as he raised her, and clasped her faded form to his paternal bosom; but no entreaty could prevail with him to leave her in Leoni's power. This determination renewed their angry altercation, and the dispute was carried to a great height; at last, however, at the entreaty of Sophia, a compromise was affected between them; and Leoni consented to allow his wife to reside with her father, until after her expected confinement, on condition that De Lissau would immediately advance a sum of money, he wished to employ in a commercial object, and which would render a journey to the continent necessary, and account to the world for the removal of his wife to the house of her father.

De Lissau gladly acceded to the terms proposed, and conducted Sophia to her sister who received her with unfeigned joy. Leoni departed a few days after to Holland, and De Lissau parted with him civilly. He was, however, resolved that Sophia should

never again be subjected to so unworthy a being, though he did not impart his mind on the subject to any one, but paid every attention, tenderness could devise, to his daughter, in order, if possible, to revive her depressed spirits, and restore her visibly declining health. For this purpose, by the advice of her medical attendant, who declared her to have strong symptoms of consumption, De Lissau conveyed her by easy stages, to Bristol Hotwells; and there she remained some months in a fluctuating state, experiencing the usual changes of that flattering malady. Her patient sweetness, under sufferings that were more acute than her friends were aware of, (for she endured much agony from a disorder she carefully concealed from all but her doctor, because it originated in the brutal treatment of her husband) excited the admiration of all who witnessed it. The nature of her indisposition, added to her beauty; her delicate form, always remarkable for its perfect symmetry, was now so attenuated, that it seemed almost ærial. The transparency of her complexion was heightened by an hectic glow, and never had her fine dark eyes shone

with such brilliancy. Oh with what feelings of unutterable anguish would Emma sit and gaze on the lovely sufferer; particularly when engaged in her devotions: to see her thus visibly fading away—to hear her short quick breathings—to behold that faded flush on her cheek—to see her eyes lit up with “the watchfire of the tomb,” this was agony; but what was it when compared to that she felt for the immortal spirit, that seemed ready to take its flight from the beautiful clay, to pass into an awful eternity! But Sophia herself was perfectly composed and tranquil,—she often said she did not expect to recover, and hardly desired it except on account of her family.

One day, when the invalid was somewhat better than usual, Emma ventured to ask her on *what* her hopes of final happiness was founded.

“On the infinite *mercy* of an infinitely compassionate Jehovah,”—replied Sophia, with perfect composure.

“But he is also a *just* God,” answered Emma, “nor can he display mercy at the expence of his justice.”

"I understand not your nice distinctions, my dear sister," said Sophia, smilingly, "but my mind is at perfect rest; *your* God *may*, nay does, differ from him *I* worship, but as I have often said, I desire not the knowledge of the crucified Nazarene; my hope is fixed on the mercy of the Holy One of Israel, and on that mercy I freely and fearlessly venture my soul, assured of arriving safe into the mansions of eternal blessedness."

As usual, on these occasions, Emma ceased to press the momentous subject, though it lay heavy at her heart, and veiled the future with hopeless gloom, for the eternal state of a sister, dearer to her than her own existence.

At length the interesting period of nature's sorrow drew near, and Sophia earnestly wished to meet the important crisis in her father's house. Her wish was attended to, and she bore the journey, which was made as easy as possible, and was a week in performing, better than could have been anticipated. But a shock awaited the interesting sufferer on her arrival, which greatly injured her. Leoni was in town, but in private; he did not wish his father-in-law to know of it,

but watching the opportunity of De Lissau's absence, the day after their arrival, called on his wife, and demanded a private interview. This, Emma, at first refused to grant, until her father's return; but at length, won by the entreaties of Sophia, she consented. He remained nearly an hour, and then left the house, telling Emma, as he passed her, that he was about to return to Holland immediately. She paid little attention to him, but hastened to Sophia, whom she found greatly agitated. As soon as she could articulate distinctly, which however, was not immediately, she implored Emma not to mention his visit to De Lissau. "My poor father," said she, weeping, "has already had sorrow enough on my behalf, Leoni will never see me more; he is, I make no doubt, embarked in some desperate enterprize; his errand was to obtain a fresh supply of money, and I, having no power to supply him, he has taken the jewels my fond father bestowed on me;—be it so, my beloved sister, I now need them not. I have done with the toys of earth, yet a short space, and I shall be eternally happy; had I not gratified his desire, he was resolved

to bear me hence,—and oh, my sister, my friend, my inexpressibly beloved companion, I have but one wish now on earth,—it is to yield my last breath in the arms of the best of fathers and your's."—Emma suppressed her feelings, as she listened to Sophia's address, delivered, as it was in broken periods, and by long pauses, and soothed the patient sufferer; though she inwardly determined, should her life be spared, never to quit her, or be separated from her, let her cruel husband act as he would in refusing to grant a divorce, according to the Jewish custom in such extreme cases.

Though De Lissau did not, at the time, discover the visit of Leoni to his wife, he was not unaware of the conduct he was pursuing on the Continent. A letter from Wertheim had apprized him, that this worthless being was living in a style of splendour, with a woman of abandoned character, on whom he was lavishing the money he had obtained for a pretended commercial speculation. This letter he laid by carefully, intending on his daughter's recovery, of which he still entertained hopes, to make it the foundation of a

divorce from one so utterly undeserving of her. The friendly Rabbi had indeed stated the strict truth respecting Leoni, who came to England, and waited an opportunity to obtain his injured wife's jewels, merely, that he might deck with them, the person of his vile paramour. But though Sophia had acceded to his treacherous demand, they were never appropriated to a use so degrading, for the vessel in which he sailed was wrecked on the coast of Holland, within view of the shore, and the crew was saved as by a miracle, while the ship and its valuable cargo was entirely lost.

The agitation Sophia had felt during her interview with her husband, accelerated the expected crisis, and a few hours after his departure, her time of sorrow arrived. Her extreme sufferings could only be equalled by the admirable patience she displayed, and three days and nights of anguish were at length terminated, in some measure, by the birth of a still-born female infant. But her medical attendant gave no hope of her life, though he thought she might survive some hours. Oh with what agony did De Lissau

and Emma hang over the dying sufferer !—while she, in faint accents sought to console them, and her language was unspeakably pathetic and tender, as she forgot her own feelings in attempting to soothe their's. She survived four and twenty hours after her delivery, during which, at her earnest request, her agonised father and sister left not her bedside. In the course of the day she repeated the confession, according to the rites of her faith, and declared that she died in perfect charity with all men. Once, and once only, Emma attempted, as a last effort, to point her hopes to the friend of sinners; but Sophia caught her meaning ere she could express it, and replied,—“Cease my beloved sister, *I die in the faith of my ancestors.*”

Her spirit quitted its earthly tenement precisely at midnight;—the scene was indeed a solemn one;—De Lissau unable to endure the sight of her last struggle, had thrown himself on a sofa, at a distant part of the room, in an agony of grief, covering his face with his hands, as if to hide his indescribable anguish. Her nurse and the Jewish women who attended, stood around the bed, dissolved

in tears, at the premature fate of so young and lovely a creature ; while Emma, with an heart bleeding at every pore, supported the dying sufferer in her arms ; her deep sighs, mingling with the faint groans of her expiring sister, and the low suppressed wailing of De Lissau, were the only sounds that broke the stillness of the night ; until the fatal death cry, from the surrounding women, announced that Sophia was no more !

It would perhaps be expected, that the funeral scene, which so soon succeeded to the bridal festivities of this interesting young woman, might here be depicted ;—but the narrator has not dipped her pencil in imaginary colours, and the scene is too deeply affecting.

Christian reader ! perhaps at some not very distant period, the narrative, sufferings, and religious experience of Emma De Lissau, may fill up the chasm in the history of her sister, and form a sequel to it, neither uninteresting nor unuseful.*

* This work is now Published in two Volumes.

EXPLANATORY NOTES.

(a) Rabbi Haai Geon, was the last of the Primates of the dispersed Israelites, he died in 1038,—and all the primates and princes of the captivity, were deemed the genuine produce of King David's stock. Vide, *Horæ Biblicæ*, vol. I. page 95, and Adams' religious world displayed, vol I. page 60.

(b) The Jews hold the doctrine of an intermediate state, in which the soul, after its disunion from the body, is completely purified, and made meet for its final happiness in the mansions of the just. In this species of purgatory, for such it undoubtedly is, the sufferings of the soul are of course proportioned to the evil deeds, unrepented of, and unatoned for, in the body:—for apostates, suicides, murderers, and those who have wilfully violated the Passover, and day of atonement, and die impenitent, there remains no remission. . Such characters sink at once into perdition,—though hell, according to the Rabbins, consists of various chambers, or grades of punishment, among which they allot to apostacy the most fearful and degrading ; their doom being perpetual immersion in boiling dung. Many Jews, particularly those of Poland, hold the doc-

trine of transmigration to a certain extent, and assert that the soul of man is permitted to animate three several human bodies, ere its final state is fixed ; and thus has three distinct opportunities of winning heaven, by fulfilling the law, and working out its own salvation. Many Polish Jews, will, when advanced in years, convert their property into money, and go on pilgrimage to Jerusalem, that they may draw their last breath in the holy city, and be buried in its beloved earth ; and this, not only from a strong attachment to its very dust, but because they affirm, that at the day of resurrection, the whole Jewish nation, however expatriated, and dispersed over the face of the globe, shall arise on that hallowed spot ; those, therefore, who are interred in other places, will have to work their weary way through the caverns and bowels of the earth to reach it. Others more moderate, or less imbued with traditional superstition, are content with burying the dead with their faces towards Jerusalem, that they may arise towards it at the great and decisive day.

(c) The preparation of a Jew to meet the angel of death, for so they term our last enemy, consists in repeating the confession,—certain penitential psalms and prayers,—and declaring their firm belief in the unity of God, by repeating,—“Hear O Israel, the Lord thy God is one.” If the dying person be incapable of articulation, these men who are called “watchers,” perform the last duties for them ; and so important do

they consider it for a Jew to die confessing the divine unity, that they watch the precise moment of the soul's departure, to do it with and for them, by repeating aloud the above verse, as a sure testimony of dying in the faith; while the reply of the assembled by-standers,—“The Lord he is God,”—announces that all is over, and that the departed died as a true Israelite. It may here be added, as a further proof of the high importance attached to the repetition of—“Hear O Israel, &c.” by or in the name of the dying, that sudden death, (as it admits not of it) is considered a serious calamity, and a mark of divine displeasure, and is used by the Jews as an imprecatory wish against their enemies. “A sudden death attend thee!” being a very common expletive toward any one offending them, even of their own nation.

(*d*) The day of confirmation among the Jews, commences at thirteen, when they take on themselves to observe the law, which heretofore their parents were found to do for them, and publicly read in the synagogue the portion of the day;—this ceremony does not extend to females.

(*e*) At the demise of a parent, the sons attend in his or her place, every morning, for eleven months, to repeat, in his stead, the prayer called Kaudish. This observance is invariably attended to among the Jews; and persons dying childless, frequently leave money for this purpose, to some pious Jew, to do it for them: and the desire of entering on the marriage state, so visible among

this nation, is not only because they consider the state itself meritorious, but because they earnestly desire to leave behind them a son for this special reason ; and many believe the efficacy of the observance to have an influence in shortening the duration of an intermediate or purgatorial state ; this, therefore, (and not as some suppose a desire for the expected Messiah) causes Jewish females to desire children, and rejoice so greatly on the birth of a son ; and from the same cause, celibacy and sterility are discouraged and deplored by them.

(f) The Jews believe death to be an expiatory act, and at the moment of its taking place, acknowledge, that the Lord whose unity has just been declared either by or for the dying, is the true and alone Jehovah.—When told of the death of a Jew, they arise from their seats, and bowing, say—"Blessed art thou O Lord, King of the universe, who art the true judge."—But when seeing the funeral of a Gentile, they exclaim,—“The memory of the wicked perish !”—Of late however, the apathetic and careless professors of Judaism, in England, have lost much of the bitter spirit above mentioned, though its cessation is rather owing to indifference than liberality of sentiment towards the Gentile world.

(g) This custom which is invariably observed, though few Jews know its meaning, originated from an idea prevalent among the cabalistic Rabbins, that the angel of death having executed his mission, washed his sword in the water. Similar to this superstition, is their custom of

covering their cisterns at the equinox, from the belief that a drop of blood then falls from the spheres, which would deteriorate and spoil the water.

(h) This being a work of supererogation, highly meritorious, is not left to hirelings, but earnestly sought and piously performed, by eminent Jews, who form themselves into societies, in their respective communities, for this express purpose. When therefore a death takes place, they are immediately apprized of it, and the females attend to assist in making the burial clothes. The rites of cleansing the dead, are performed with peculiar decency, and in perfect silence, from an idea, that until the water has been poured on the head of the corpse it can hear all that passes.

(i) No pomp attends Jewish funerals, the poor and the rich are treated alike. A plain deal shell receives their remains, and the synagogue and charitable societies supply to the poor the same attentions as are paid to the opulent.

(k) No public prayers can be recited by any meeting of Jews, unless there be present ten men. This number therefore must be collected before prayer can be offered. Perhaps it was with a view to this restriction, that the Lord Jesus Christ so graciously gave his disciples that most sweet promise recorded in St. Matthew, x, 20,—thus freeing them from the necessity of assembling ten persons, ere they could unitedly make known their requests unto God. Three males must be present to allow of the grace after meals being recited aloud. All youths, after con-

mation, are eligible to make up the number for public prayer.

(*l*) The Bible used by the Jews, consists of the old testament only, and that arranged differently from the common version, as is well known. The New testament they wholly reject, and their account of the life of the glorious Redeemer which was originally inserted in the Talmud, is to be met with there no longer, it having been extirpated thence, and publicly burnt in ancient times. There is however among other blasphemous works written by them, on this subject a book, yet extant, entitled the "Genealogy of Jesus," which will sufficiently prove, that their ancient enmity against the Lord of life and glory is not at all subdued. Nevertheless, it is the Christian's consolation to know that the Lord's people shall be, and are, willing in the day of his power, that all Israel shall be saved in the Lord with an everlasting salvation. The zeal of our Redeemer will accomplish this, and he will hasten it in its due time.

(*m*) The nuptial canopy is composed, in general, of crimson velvet, it is square, and supported at each corner by four of the persons present; a piece of carpet is spread beneath it, and the bridegroom and bride, the Rabbi, and all concerned in the ceremony, stand under it, while the contract is read, &c. It is deposited at the synagogue, and is brought to the house, where the wedding is celebrated, by the servants of the synagogue, and carried back as soon as the ceremony is over. Jewish matrons consider

it an high honor to bestow their children in marriage, and it is an affecting sight to view the touching tenderness, and maternal joy, with which a Jewish Mother adjusts the bridal veil on the head of her daughter, and leads her beneath the canopy. It is an undoubted truth, well known to all who are conversant with the domestic habits of the Jews, that their conduct in all the *relative* ties of social life, present a picture of parental tenderness—filial reverence,—brotherly affection, and conjugal love and fidelity, worthy the consideration of *Christian* professors.

(*n*) It used to be the invariable custom of Jewish females, to prepare the Sabbath bread. Of late the English Jewesses delegate this duty to the Baker, though the shape of the loaf is still observed, which is a plaited twist, sprinkled with poppyseeds. This bread should be made of pure wheaten flour.

(*o*) When the Sabbath bread is drawn from the oven, the Jewish Matron separates a piece (according to the command, in numbers, chapter 15, verse 21) and burns it, in lieu of offering it, as in the Holy City.

(*p*) The Sabbath lamp has among many English Jews, been superseded, by candles, of which they light up four. But it is still to be seen in many houses, suspended from the centre of the ceiling. The form of this lamp (which is made of brass, highly polished and ornamented) varies, being either circular or of an octagon shape ;—it contains places for seven wicks, and

is filled with pure olive oil ; when kindled, which is always done by the Matron, who recites a short prayer while doing it, the Sabbath commences.—This lamp is never used for any other purpose than the eve of Sabbaths and Holy days.

(*q*) This is the especial duty of the chief male, in every Jewish family, on the eve of the Sabbath and all holy days ; he breaks the bread with prayer, and after dipping the first piece in salt, and eating of it, gives a bit to every one present, male and female. (Strangers are not allowed to be present at any of these ceremonies) He then blesses and partakes of the wine, which is given to all present.

(*r*) The slaying of food is a very important matter among the Jews, and is under the immediate superintendence of their chief Rabbi ; nor can any Jew kill either cattle or poultry, without a license obtained from him. This license is never granted until the person applying, has been strictly examined as to his qualifications. the knife he uses is also examined minutely ; and this, whenever he applies for a renewal of his license, which is revocable at pleasure, either for general misconduct, or any particular mistake or neglect. Sometimes the permission is restricted to killing poultry alone.

(*s*) As it is recorded that the Lord Jesus instituted the ordinance of the supper, at the close of the Passover, it appears most probable that it was done at *this* part of the ceremony ;

thus graciously perpetuating and keeping on the feast of Passover by analogy, to the end of time ; and as He his the wonderful and glorious substance of that holy and highly symbolic feast ; He has everlastingly honoured it, by commanding it to be done in remembrance of Him, and as a lively setting forth of His vicarious offering, as the very Paschal lamb.

(t) Every Jewish child has an Hebrew name (an English one is added in this country only) a verse in the Psalms is sought for, the first and last letter of which correspond with those of the name. This verse they learn, and repeat every night the last of all their prayers. Jews, versed in the cabalistic mysteries, assert that after death an angel demands the name of the dead when laid in the grave ; the departed if a good Jew, recollects and repeats the verse of his name and is left in peace : but if a bad man, the memory does not retain it, and his spirit is tormented by the angel.

(u) The Priests, ever since the dispersion of the Jews, are so only lineally, not officially.—The same of the levites who attend to wash their hands on holy days. The chief Rabbins of communities are indiscriminately chosen, as it respects descent, and the title of High Priest is erroneously bestowed on them by Christians ; as that holy office ceased with the temple service though it is, and ever will be continued, in the person of the adorable Jesus, who is a Priest for ever, after the order of Melchizedeck.

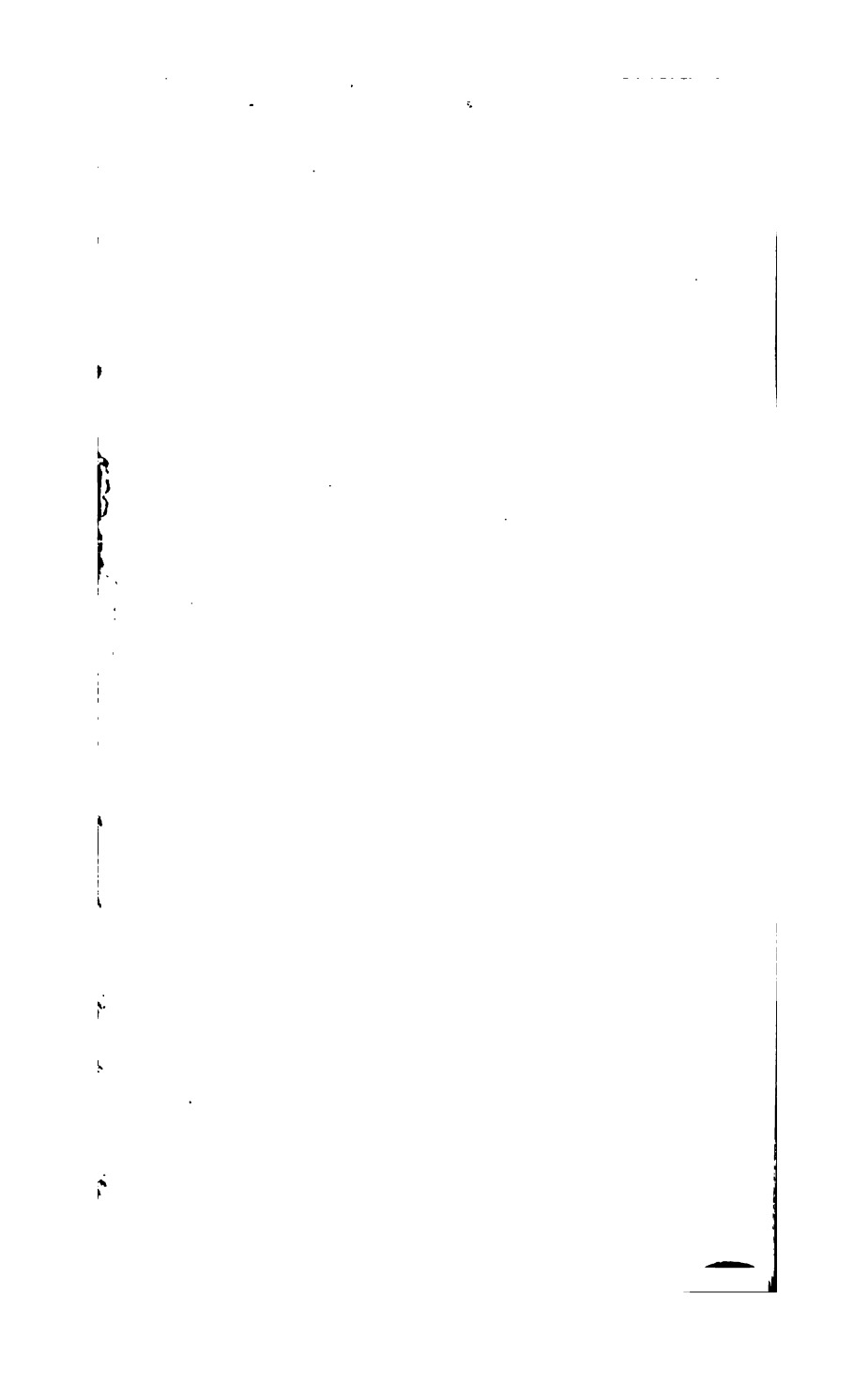
(v) The name bestowed by Jews on a proselyte. Converts are *received* by the Jewish nation, but they are not highly esteemed. If any converts offer themselves in this country, (i. e. England) they are sent over to Holland to be initiated. Women converts are admitted by receiving baptism; which is performed by immersion, and a new name. Men by submitting to circumcision.

(w) The form of a marriage contract is as follows:—after enumerating the date of the year (which the Jews, in their private deeds, always compute from the creation) the month and day of the week, the city where, and the person who, are thus contracted; it proceeds in the person of the Bridegroom to say—“Be unto me a wife, according to the law of Moses and Israel, and I, according³ to the word of God, will worship, honour, maintain, and govern thee, according to the manner of Husbands among the Jews, which do worship, honour, maintain, and govern their wives faithfully: I also do bestow on thee the dower of thy virginity, (here the sum is stated) which belongs unto thee by the law, and moreover, thy food, thy apparel, and sufficient necessities; as likewise the knowledge of thee, according to the custom of the earth.

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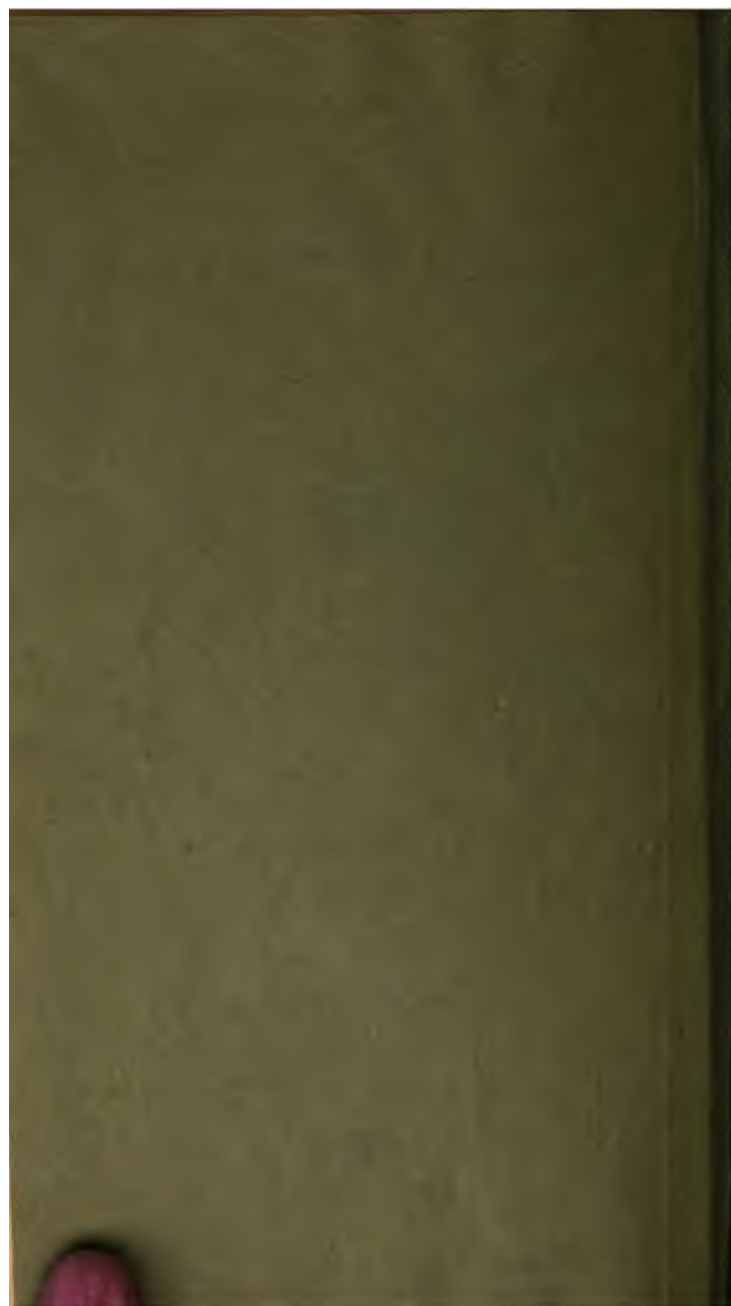


1. The first part of the document is a list of the names of the persons who were present at the meeting.

2. The second part of the document is a list of the names of the persons who were absent from the meeting.

3. The third part of the document is a list of the names of the persons who were present at the meeting and who were also present at the previous meeting.

4. The fourth part of the document is a list of the names of the persons who were present at the meeting and who were also present at the previous meeting.



JUL 19 1923



